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The Outlook
of Missions



VOLUME XXIX
NUMBER 4
APRIL, 1937

Four Women of China, IV
Grace S. Yankey

Our Deaconesses
Charles E. Schaeffer

Thanks from the Indian Mission
Ben Stucki

“The Feet of Him That Bringeth
Good Tidings”
W. Carl Nugent

Building Human Temples Instead of
Temples of Stone
H. A. Feierabend

Missionary Results and Problems in Iraq

A Tragedy of a Farming Village
Kahei Sugai

Chen Teh Observes a Thirtieth
Grace W. Snyder

The Outlook of Missions

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JOHN H. POORMAN, Editor-in-Chief

CHARLES E. SCHAEFFER, Home Missions
JOHN H. POORMAN, Foreign Missions

GRETA P. HINKLE, Woman's Missionary Society
JOHN M. G. DARMS, Men and Missions

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Editorial of the Month

The Next Great Step

IN his farewell message delivered under the auspices of the Federal Council of Churches of Christ in America, prior to sailing for India on March ninth, Dr. E. Stanley Jones made a stirring appeal for Church unity. The words of this distinguished missionary and evangelist are worthy of our careful study:

“New world demands are being laid upon us that cannot be met by us as separate denominations. We simply must get together. A divided Church has little moral authority in a divided world. But how can we get together? Here is where we throw up our hands. We have the feeling that if we wait till we can get together on some agreed church polity or government, then we will wait till doomsday.

“Three outstanding facts have arisen out of the situation as I have listened in to hundreds of round-table conferences across the years. One is that when the Christians drop down beneath the level of organization and church polity to the level of experience, there they are the most united body on earth. They are united in the deepest thing in life, namely, in life itself. They share a common life in Christ. The second thing we have discovered is that the saints are about equally distributed among all the denominations. The third fact that emerges is that there is a very great diversity in expressing this underlying unity, a diversity as widely expressed as the High Churchman on the one side and the Quaker on the other, with great diversity between.

“Three facts, then, emerge—unity, equality, and diversity. Any approach to unity must take account of these underlying facts and build upon them. I would therefore suggest the following as an immediate, practical plan upon which all the churches could come together.

“Since we are inwardly one, I would suggest that we outwardly express that fact. Since we all belong to Christ, I would suggest that we all belong to ‘The Church of Christ.’ But since we are in America, I would suggest as the name, ‘The Church of Christ in America.’ But under this central unity we would have branches—‘The Baptist Branch of the Church of Christ in America,’ ‘The

Episcopal Branch,’ ‘The Friends’ Branch.’ In these branches we would have local self-government in much the same way that we give states’ rights in the United States.

“Over these branches, we would have the ‘General Assembly of the Church of Christ in America’ made up of delegates on a pro-rata basis, with a minimum number guaranteeing representation of the smaller bodies. This body would have to do with the matters of general interest to the whole Church. District assemblies would deal with local matters such as overlapping and duplication.

“Each nation might have its own national expression of Christianity—‘The Church of Christ in Great Britain,’ ‘The Church of Christ in India.’ Out of these national expressions would be a ‘World Assembly of the Church of Christ’ made up of delegates from the national churches. This World Assembly would speak in the name of a United Christendom. It could give guidance to a distracted and confused world.

“In regard to the doctrinal basis on which this unity would be founded, I would suggest that that basis be simple—as simple and yet as profound as Christ made it. He founded His Church on the confession that He was the Christ, the Son of the Living God. That is the Rock upon which it was founded. That is the Rock beneath us all. Any group that would confess that confession could be recognized as a branch.

“Many of our enterprises as the missionary enterprise, could be conducted as a unit throughout the world. And with what an impact it would come, presenting a united front to the world need.

“The figure that would perhaps express it would be a tree with its many differing branches, all of them different but forming a symmetrical whole by those very differences. Those branches adhere in the central trunk, ‘The Church of Christ in America’ and that trunk in turn would adhere in the root—Christ, the root of us all—and the root would adhere in the sustaining soil—God, the sustenance of us all.

“Christians of America, unite! You have nothing to lose except your dividing walls!”

The Quiet Hour

JULIA HALL BARTHOLOMEW

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—ROMANS 15: 4.

The sovereignty of the soul: that is what life would teach. The power of the soul over the body is one of its corollaries.

—WINFRED RHOADES.

Behind the dim unknown
Standeth God within the shadow
Keeping watch above His own.

—J. R. LOWELL.

There is no duty we so much underrate as the duty of being happy.

—ROBERT LOUIS STEVENSON.

Yet how much we need to know the art of being still, learning those truths for which words were never made; those white truths which human words discolor—without which life is empty.

—JOSEPH FORT NEWTON.

The dark, dark year is gone;
The red blood of the spring
Will quicken Nature's pulses soon,
So up my heart and sing.

—ELLA HIGGINSON.

Missions grow out of the very character of God, and if we are His children, Missions grow out of our character even though we had no great commandment. "Go ye and make disciples of all the nations."

—DANIEL BURGHALTER.

Cheeriness is a thing to be more profoundly grateful for than all that genius ever inspired or talent ever accomplished.

—HELEN HUNT JACKSON.

The world is wide, In time and tide
And God is guide; Then do not hurry.
That man is blest Who does his best
And leaves the rest; Then do not worry.

—C. F. DUMS.

The Lord of Love came down from above
To live with the men who work;
This is the rose He planted,
Here in the thorn-cursed soil;
Heaven is blessed with perfect rest,
But the blessing of earth is toil.

—HENRY VAN DYKE.

Joy does not happen. It is the inevitable result of certain lines followed and laws obeyed and so a matter of character.

—MALTBIE D. BABCOCK.

We want the new in order to save our lives, to save us from dying away into habits of vegetative existence; to save us from fully picking and stealing among the trite old words and deeds which lumber up the world.

—RICHARD C. CABOT.

Give me all fears to dominate,
All holy joys to know;
To be the friend I wish to be,
To speak the truth I know.

—FLORENCE HOLEROOK.

Do thy work, it shall succeed
In thine or in another's day;
And if denied the victor's mead,
Thou shalt not lack the toiler's pay.

—J. G. WHITTIER.

"What a desolate place would be a world without flowers!" has been said. What a discouraging place!—for each of them, from lowliest meadow speck to lordliest lily offers certain proof of the power to rise again.

—LEIGH MITCHELL HODGES.

"Let the tones of gladness ring,
Clear as song of bird in spring,
Let every day some music bring."

The Prayer

MAKE us wise, considerate of the feelings and the opinions and the rights of others. Make us effective and useful for the advancement of the cause of peace and justice and liberty in the world. For Christ's sake. Amen.

—ELIHU ROOT.

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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

Four Women of China

IV. MRS. T'ANG

BY GRACE S. YAUKEY

IT was a very hurried time of day, as my door bell rang in Yochow. My mind flew out to all the things which had to be done if the day were to run smoothly so that I could attend a meeting in the afternoon, a committee meeting in the evening. Meals had to be carefully planned for there were guests for lunch. The boys—our sons—were waiting upstairs in the little schoolroom for me to come and start their lessons. Baby Ann was crying in her crib.

I went to the door and before I opened it called up to the boys,

"Start on your arithmetic assignments and I'll be up in a little," but then I recognized the shadow on the curtain of the door and my irritation fled. It was an old Chinese friend, a Christian woman. I threw the door open.

"Come in, Mrs. T'ang," I said warmly. "I didn't know you had gotten back from Peiping. Did you have a good time visiting your daughter? It must have been interesting to see her after her trip to America and after she had married a Chinese doctor there and borne a child there. Tell me about it."

By now we were in the living room and I had slipped out to the kitchen for two cups of fresh tea and we were sitting facing each other.

"I had a very nice time," Mrs. T'ang said.

"Well, but," I said, "does your daughter like America or does she like Peiping?"

"She would like to go back to America. It is too dusty in Peiping."

"Oh," I said. "And did you go sight-seeing?"

"Yes, my son-in-law took me in a car."

"In a car?" I said. "Had you been in one before?" I asked for our city boasted nothing swifter than rickshaws and sedan chairs.

"Yes, once in Hankow."

"And does your son-in-law practice medicine?" I said. What was the trouble that this friend of mine who used to be one to talk and laugh and pour out the richness of her-

self, now sat tongue-tied giving back trite little answers. My heart was sore in me.

"Yes, he practices at the Rockefeller Hospital."

"Oh," I said. "That is fine. Did you see the hospital? It is very famous."

"Yes," Mrs. T'ang said, "I was examined there."

"Examined there!" I exclaimed. "Why I didn't know that you had anything the matter with you. Were you ill?"

"Well, you know sometimes I have a pain and besides my daughter says that everyone should have an examination from time to time to make sure that no trouble is starting."

"And did they find any trouble?" I asked.

"Yes, I am to eat nothing sweet nor any pork, not do hard work nor bear any more children."

"It is well," I said, "that you have eight splendid children, now that you will have to be a lady."

"Yes. That is the trouble. I have had too many children. I should have been past bearing children years ago. You know how Little Number Eight came when no one could believe it, not even I myself."

"She is a fine child and brilliant like all of the others," I said.

"Yes, but it is a disgrace to all the others that one so old as I should still be bearing children. My daughter Lillian said it was mortifying."

"Well, since she is a doctor, what did she suggest?"

"Because I have had too many children, she said there was nothing anyone could do, but that now I must put my mind on books and other things."

"I see," I said with dismay for I knew that my friend could read with difficulty a simple story and cull only the general meaning from a newspaper.

"I thought perhaps you might have some books I could borrow," she continued, looking vaguely towards my book shelves.

"Yes, I have a few," I said rising and going towards them, searching my mind to think what I might have that she could read.

Mrs. T'ang followed me straightening her long, new-fashioned dress and saying, "It is time I turned my mind from housework and the bearing of children. I have had enough of it."

"You have splendid children," I said, "and though they have caused you much hard work, still they bring you great honor."

"Yes," she said, pausing suddenly and speaking more like her old self than she had. "Did you know about James, the second son? He has won a scholarship at Yenching and will be going to America for further study. I shall have two children who have been in America!"

"Think of it!" I said. "When will he go?"

"Next summer."

"Your children are all brilliant," I said.

"Yes, but eight is too many. What books do you think would be suitable?"

She took three small volumes when she went and I stood a moment watching her as she walked slowly away in her foreign shoes fitting oddly on her feet that had once been bound. I remembered how comfortable and at ease she used to look in her loose short jacket and plaited skirt. My heart was very heavy. I said to myself, "What has that girl done to her mother? She was always one who was full of the riches of being alive, genuinely alive, with her hearty laugh and robust sense of humor. It's too bad." I turned to go upstairs to my belated teaching, thinking that at least it could not last.

But for the next few weeks things went on the same.

I was saddened to hear the other Chinese women talking as they did in our women's meetings. One would say,

"Mrs. T'ang does not talk and laugh as she used to." And another,

"Mrs. T'ang has a great many new clothes since she went to Peiping." And others,

"Mrs. T'ang is a lady now. She has a country girl to do her work."

As I went by her house I saw that a country girl worked there and I thought to myself, "I wonder how she affords it. It must be that Lillian is helping to pay for it."

Then, there came a day of early spring.

It was one of those days when the sun is steady and warm and everyone gets the feeling that it is time to wash and clean and sun.

That morning I had to pass Mrs. T'ang's house and as I passed I noted that her little yard hung full of clothes fresh from the tub and that two great paper umbrellas had been freshly oiled and set out to dry. I saw that someone bent over the wash-tub in a corner of the yard with a piece of cloth bound around her head. I went down the little path calling out as one usually does,

"Mrs. T'ang! Mrs. T'ang," and looking towards the tub I asked, "Is Mrs. T'ang at home this morning?"

At that a great laugh rang out and the person bending over the tub straightened up to say heartily,

"You didn't recognize me, did you? The sun was so nice today that I suddenly just had to wash. I couldn't stand that girl any more. She was so slovenly and things were so dirty that I sent her home and started in myself and I have made a good beginning. Come in and see what you think about my windows."

Mrs. T'ang dried her arms and we went into the little living room.

"See this material," she said. "I am thinking of making little curtains for the windows. The girls have been teasing for curtains for a long time but you know we don't use curtains much like you Westerners. But I have been thinking of it and with Spring Vacation coming I thought it would be nice to have the place as nice as I can. There is just enough of the material and the little flowers would make the room cheerful."

"I think it would be sweet," I said.

"And look here," she said pointing to an old victrola. It was the old-fashioned kind with a large horn. "When I was in Hankow last, my first son had it lying about and he said they no longer used it because they have a radio, so I asked if I could have it and of course he said I could. So then I asked him to have it mended for me and I paid for it—three dollars. And look at all the records! One has to have things a little cheerful for the young folks. And that makes me think, James, the second son who is to go to America next summer wrote to ask me if there was anyone here who could teach him to dance during the holidays. He says everyone dances in America and he must know how. Do you know of anyone?"

"Oh," I said, "I don't know. Maybe."

As I left we passed the little lean-to kitchen and she stopped me and said, as she

Home Missions

CHARLES E. SCHAEFFER, *Editor*

Our Deaconesses

THE office of Deaconess is nothing new in the Christian Church. In the early Church there were deaconesses as well as deacons. Phoebe was such an office bearer in the Church at Rome, and there were others among the women that helped Paul in the furtherance of the Gospel. The Constitution of the Reformed Church adopted at York, Pa., in 1908, contains an Article which distinctly states:

"The Reformed Church in the United States, recognizing the consecration and devotion of women to the service of the Church from the time of the apostles to the present day, and the value and importance of their work in all forms of service, approves and authorizes the work of deaconesses in the congregations, and the founding, by Consistories, Classes or Synods, of Deaconess' Homes for the training of deaconesses.

"A deaconess is a member of the Church chosen, after proper training, by a Consistory, and consecrated to the office by prayer and the laying on of hands, to minister to the poor and needy, the sick, and the spiritually destitute, and to aid in the education of the young and the visitation of strangers and others in a parish."

The new Constitution of the Evangelical and Reformed Church does not set this office aside but includes it under the general title of "Commissioned Workers." It says:

"A commissioned worker shall have adequate training for his specific ministry in a school recognized by the Evangelical and Reformed Church. The Board of Examiners of the Synod shall determine the qualifications of the worker and recommend his consecration which must be approved by the President of the Church.

"A commissioned worker shall devote his time and talents to his ministry and shall avoid any unrelated avocation that would dissipate his efficiency."

For many years Deaconesses have been at work both in the Evangelical Synod and in the Reformed Church. Deaconess' homes have been established in which young women have been receiving proper training for their specific work. Phoebe Deaconess' Home at Allentown was originally established for the training of such workers. Tennent College in Philadelphia, in which the Reformed Church and the Presbyterian Church shared a joint responsibility, was established for the training of deaconesses. A number of the women workers in our Church received their training there.

With but few exceptions in former years, the deaconesses in the Reformed Church were

appointed and received their support from the Board of Home Missions. The Woman's Missionary Society for some years has been supplying the money for their support. The Board has at present the following deaconesses on its roll:

Hungarian Deaconesses—

Elizabeth NanassayDayton, Ohio
Elizabeth KingDetroit, Mich.
Gertrude GorombeyEast Chicago, Ind.
Anna MeleghHomestead, Pa.
Sarah KalassayLorain, Ohio
Anna BogarMcKeesport, Pa.
Irma NagyNew York City
Irene T. NagyToledo, Ohio

American—

Elizabeth KishMemorial Church, Toledo, Ohio

It will be observed that with but one exception, all of these are at work in Hungarian congregations. Perhaps the need for such workers is more urgent there than in some of our distinctly American churches.

Just what does a deaconess do? Let us listen to their own stories. Miss Irma M. Nagy, in our Hungarian Church in New York, writes as follows:—

"On July 1st, 1936, I started my work as deaconess of the First Hungarian Reformed Church of New York City. The first three months were spent in becoming acquainted with the work and the congregation. Although our church is centrally located in New York, distance is a definite handicap for visiting as well as for securing a larger attendance in the various organizations of the church. Because of this fact, in order to come into contact with more people, we must do so through personal correspondence, news bulletins and circular letters.

"July 7th the Daily Vacation Bible School opened for a period of seven weeks. The first week only ten pupils enrolled, the following fifteen more came and at the end of the second week the total enrollment was thirty. Most of the children came from different sections of the city. Many of the mothers did not like to have their children travel alone, therefore, a number of them brought their children in each morning, and returned for them each noon. It was encouraging to see the sincere interest on the part of these mothers in our Daily Vacation Bible School. Besides the study of the Hungarian language, the children were taught Hungarian and American hymns, prayers, Bible verses. A twenty minute worship service was conducted each morning. Because so many of the children had left the city at the close of school, the Closing Exercises were postponed until September 13. A five-act operetta was presented by the children. The mothers and some of the older girls helped to make the many colorful costumes.

"Saturday school opened September 19th with an enrollment of 18. However, the number has since

increased. The children are taught to read and write Hungarian during half of the session, and the other half is devoted to handiwork. A short worship service opens each session.

"December was a very busy month. Over two thousand Christmas greetings and letters were mailed. A number of members volunteered to help in the office during the Christmas week. On December 20th, the Saturday and Sunday School children presented a Christmas program. During the Nativity scene the choir sang in the background. December 26th another Christmas program was given at the close of the Church Service.

"In January the International Institute invited us to take part in a celebration in connection with the Kosciusko Foundation. For many weeks the young people worked hand in hand with the Institute. The Hungarian part of the program was outstanding at the celebration held at the Waldorf-Astoria Hotel.

"During the summer and early fall months I substituted for the organist. I have made about fifty calls, have helped in many relief and other social cases, taken part in the Yorkville Civic Council meetings, Sunday School and Young People conferences, and do all the necessary secretarial work in the church office."

Miss Elizabeth Kish, in the Memorial Church at Toledo, writes as follows:—

"In spite of the warm weather the work at church went on as usual, perhaps with even more of a stir, because just about that time I was having Vacation Church School. This school lasted four weeks, with an enrollment of about 50 regular attending children. Three of our young people helped in the teaching of the smaller children. At the close we had a very fine program, beautiful pageant, which the children seemed to live through, and brought the desired effects upon the audience. The Consistory was well pleased with the school, after which they sent me on a two weeks' vacation to spend it at the Evangelical Leadership Training Camp in Dunkirk, N. Y. This was a most enjoyable two weeks. I planned to spend this time as the majority of the young people would, but no sooner had I arrived than I was right in the work and assisting in the Worship Services, planning the Vesper Services, etc.

"During July and August very few calls were made, but through the remainder of the time I made 107 calls. Of this number 65 were prospective calls on non-members and 42 were calls upon our own members.

"Up until the summer months our Week Day Bible School was in session as usual; every Tuesday with an average attendance of 130. Mission Band, Junior Church, Senior and Intermediate Young People's Meetings, Hope Bible Class Meetings, Estheruth Meetings, Ladies' Aid Meetings and all other organizations functioning full force. I attended all church services and all organization meetings which is a task in just itself.

"I have been called to a number of outside organizations to speak. Among these were: Twice to the Hungarian Church to the young people's group; Mothers' and Daughters' Banquet in Elliston, Ohio; Evangelical Women's Union in Toledo. Attended the W. M. S. Northwest Ohio Classical in Ver-

million, Ohio, and the W. M. S. of Ohio Synod in Lima, Ohio; Toledo Council of Churches banquet and meeting; Young People's Federation held in Elliston, Ohio; Women's Missionary Society Federation of Toledo and Evangelical and Reformed Pastor's and Worker's Meeting in Milbury."

Dr. Theodore P. Bolliger, Superintendent of the Department of the Northwest, writes of the work of Miss Kish:

"SUNDAY SCHOOL. She is director of religious education; conducts the primary department; and gives one day a week to the week day religious school, conducted in the Memorial Church, being on duty from 10.30 to 3.30. The total enrollment reached 150, and included various grades.

"YOUNG PEOPLE. She oversees the Young People's Society, conducts the Mission Band, and assists the pastor in teaching the Saturday catechetical class.

"CHURCH WORK. She takes charge of the Junior Church service and the primary department, during the regular worship hour. For a week she worked with the pastor and other groups in conducting cottage prayer meetings, each evening, preparatory to a series of evangelistic meetings. For this purpose the entire field was divided into four districts. The pastor reports good results both from the prayer meetings and the evangelistic services.

"VARIOUS ACTIVITIES. Miss Kish also made 150 visits in that many homes; forty-nine of these in the homes of non-members, and stresses the fact that these visits were for spiritual comfort or whatever else was needed. She also attended all meetings of Sunday School groups, classes, and societies; besides keeping in touch with the interdenominational work in the city of Toledo.

"I received the personal conviction that Miss Kish is doing a consecrated and valuable piece of work in Toledo."

The reason for the need of this type of workers in our Hungarian churches is that a comparatively small number of the women in those churches have had any experience in church work. Very few are qualified for teaching in the Sunday School or for missionary work in the local congregation. The deaconess usually works among the young people and visits the mothers and other women who need spiritual help. The possibilities of the young people in those congregations are simply tremendous. But they need organization, direction. The pastor who has the assistance of a deaconess can do this with better effect than would otherwise be the case.

This type of work, therefore, merits the support of the Church. It is Christian work of a very personal and vital character, which will produce rich results in the lives of our people who share this ministry.

C. E. S.

Ben Stucki Expresses the Thanks of the Indian Mission

AMONG the pleasantest experiences of the Christmas season each year so long as I have been connected with the Indian work has been that of receiving the hundreds of letters from friends of the Indian Mission. Coming as they do with greetings and good wishes and accompanying gifts of all kinds for our Indians, they voice your love and the faithful interest with which you have always regarded the missionary work among this poor people of our land. As you know I have always aimed to acknowledge promptly every letter and every gift with a personal letter. I enjoyed it, too. Even though it took every bit of time I could spare from my regular work during the weeks of the holiday season it afforded me as a missionary an opportunity for closer contact with you who sacrifice your time, efforts and substance to help us in our missionary work and to make our Indian children and their parents happy and comfortable during this joy-bringing, holy season.

It is with regret that this year I am forced to be so late and must resort to a letter in this somewhat impersonal form. I hope, however, you will take it to be personal as it is intended, for only so can I ever hope to catch up. The reason for the delay: An epidemic of "flu" and pneumonia. Up until Christmas everyone was enjoying the best of health. Then of a sudden it came. Almost every one of the school children, every member of my own family except myself, and an indispensable share of the workers were down in bed at almost one and the same time. For weeks

everyone able to be up was busy day and night, nursing the sick and doing the multitudinous things that simply had to be done. The sick are now mostly recovered and the pneumonia patients out of danger, for which we thank God.

The anxious days we will soon forget, but not so the happy experiences of Christmas which you and your gifts helped to provide. I wish you could have been here to share them with us. I wish you could have attended the beautiful biblical Christmas pageant the children presented for the enjoyment of the parents, the special Christmas services here and at the Old Mission, the friendly feast on Christmas night when Christian and pagan Indians gathered from far and wide at Black River Falls to put aside all animosity and to celebrate together with mutual goodwill in honor of the Bethlehem Babe. Then, too, to have watched the loads of gifts coming here from churches, other organizations, and individuals every day, to have witnessed the excitement of the Indian children when they received their many beautiful and delightful gifts, to have seen the truckloads of boxes containing toys, warm clothing, and food, prepared carefully at the school for distribution among the needy Indians of all ages in the camps. To see the pleasure and comfort your gifts created, and to hear the expressions of gratitude on the part of these appreciative folks would have warmed your hearts and increased your own Christmas joys.



REV. BEN STUCKI TAKING PICTURE OF INDIAN GIRLS, NEILLSVILLE, WIS.

And now one more item of interest. A few weeks before Christmas our congregation had the rare joy of receiving into membership by confession of faith a helpless, invalid woman over eighty years of age. For years, not having any relatives, she was cared for lovingly by Christian Indians in their own homes. As she is bedridden it was impossible for her to come to the church. So on Sunday afternoon almost the entire congregation present at the morning service gathered about her bedside for her reception, and in Chris-

tian fellowship with her to partake of the Lord's Supper. Short addresses of welcome and prayers were made in her behalf by members of the consistory and others. It was an unusually solemn but joyful occasion. That same morning a young woman, a former graduate of the Neillville School who during her school days had never given evidence of interest or faith in the Christian Gospel, was received into the church by baptism together with her three small children.

BEN STUCKI.

20,000 Club Notes

WE have passed the half century mark in our 20,000 Club receipts. As of March 5th (the date of this article) the total receipts are \$51,257.33.

The thermometer is climbing a little each day. Money is received regularly on pledges made some time ago. Many letters speak of new memberships received with some more in prospect. All this is very encouraging news. Many of the congregations have gone over the top, some have raised three times their quota. All these responses are from less than one-half of the congregations of the "R" group. What about those that failed to respond? No doubt each one has a reason for not taking part in this program up to now. Reports come in to us that a great many will cooperate with this program in 1937. That is another bit of encouraging news.

This program will not be dropped and a new one started. The general director, Dr. John C. Horning, mailed a letter to all congregations that have not taken part up to this time, in which he is speaking of the en-

couraging results attained up to now and asking them to do what they can throughout the year in order that the goal may be reached, so that the back salaries due our Missionaries may be paid and other obligations met in our General Fund.

The response made up to this time enabled the Treasurer of the Board of Home Missions to mail three checks to our Missionaries on account of their back salaries, one in December, one in January and another in February. The Treasurer is very anxious that the receipts will warrant him doing this each month until all salaries are paid. The Treasurer has received many letters of great appreciation from the Missionaries and their families in response to these checks. We wish to pass on these thanks to all those who had any part in making these remittances possible.

Truly it is "more blessed to give than to receive." We count on each one who may read these notes to help in keeping up this work until 100% success is achieved.

WM. F. DELONG, *Treasurer.*

Church-Building Funds

THE REV. WM. F. DELONG, D.D., *Treasurer*

The following Church-building Funds have been received from July, 1936, to March 5th, 1937:—

No. 1277—The Barnhart Church-building Fund of \$500. Contributed by Miss Helen L. Barnhart, York, Pa.

No. 1278 — The Rev. Henry A. Keyser, D.D., and Hannah E. Keyser Church-building Fund of \$500. Bequest of Hannah E. Keyser, Bloomsburg, Pa.

No. 1279 — The Anna Keller Wettach Church-building Fund of \$500. Bequest of Dr. E. D. Wettach, Youngstown, Ohio.

No. 1280—The Rev. Doctor Franklin F. Bahner and Mary Ella Bahner Memorial Church-building Fund of \$1,000. Bequest of Anna B. Foreman, Waynesboro. Pa.

No. 1281—The George B. and Anna B. Foreman Memorial Church-building Fund of \$1,000. Bequest of Anna B. Foreman, Waynesboro, Pa.

No. 1282—The John and Elizabeth Gilbert Memorial Church-building Fund of \$500. Bequest of Anna B. Foreman, Waynesboro, Pa.



GRACE CHURCH AND PARSONAGE, CANTON, OHIO

No. 1283—The Harry C. Gilbert and Mary E. Gilbert Memorial Church-building Fund of \$500. Bequest of Anna B. Foreman, Waynesboro, Pa.

No. 1284—The Reuben and Eliza Mum-bauer Church-building Fund of \$500. Bequest of Mary Wiant, Quakertown, Pa., in memory of her parents.

No. 1285—The Mary Wiant Church-building Fund of \$500. Bequest of Mary Wiant, Quakertown, Pa.

No. 1286—The Rev. R. Franklin Main Church-building Fund of \$500. Contributed by his sisters, Mrs. Ella C. Althouse and Mrs. Anna S. Apple and his brothers, J. Calvin R. Main and Charles W. Main, Esq.

No. 1287—The Flora A. Miller Church-building Fund of \$1,000. Contributed by David A. Miller and Mrs. Samuel P. Miller, Allentown, Pa.

No. 1288—The Rev. C. Clever, D.D., and wife Mary Elizabeth Clever Church-building Fund of \$500. Contributed by Miss Jennie S. Clever, Shippensburg, Pa., to commemo-

rate the 50th anniversary of the W. M. S. of Mercersburg Classis, Potomac Synod.

No. 1289—The Peter and Angeline Miller Church-building Fund of \$500. Contributed by Rev. Charles E. Miller, D.D., LL.D., Tiffin, Ohio.

No. 1290—The Marie Schramm Memorial Church-building Fund of \$1,000. Contributed by John B. Schramm, Indianapolis, Ind., a member of Carrollton Avenue Reformed Church in loving memory of his wife.

No. 1291—The William Frankham Gift Church-building Fund of \$1,000. Given by his wife, Susan S. Frankham, Canton, Ohio. Given to Grace Church, Canton, Ohio, and Lowell Church, Canton, Ohio.

No. 1292—The James A. Laubach Church-building Fund of \$500. Bequest of Rev. Edwin Hartzell Laubach, Fort Loudon, Pa., in memory of his son.

No. 1293—The Mr. and Mrs. W. M. Snite Church-building Fund of \$500. Bequest of Mrs. Clara E. Snite, Greensburg, Pa., through the W. M. S. G. S.

“Your magazine is for me indeed a kind friend and a great helper. It gives me much encouragement in my missionary work for Christ in Latvia.”

A. BRACHMAN, Tukums, Latvia.

“I do enjoy the magazine and will do all I can to persuade others to subscribe for the same.”

MRS. H. G. SNYDER, Middleburg, Pa.

Foreign Missions

JOHN H. POORMAN, EDITOR

The Offering of Two Little Boys

IN going through my desk the other day I came across an envelope containing two cents. I couldn't remember putting them there at first, and then like a flash it came back to me. Those pennies were put there for safe keeping to be sent to the Board of Foreign Missions. I wanted the story of those pennies to go with the contribution.

The children in our church knew little or nothing about missions, yet every year when Foreign Mission Day came along they were asked for money for missions. Unfortunately this was their only contact with missions—a demand for a special offering to the unknown once a year. In a conversation with the superintendent of our children's department one day she made this comment: "It doesn't mean a thing. I can't explain Foreign Missions so that they understand to what they're giving."

So we started to discuss Missions and Primary Children. The result was a series of parties—a Japanese, a Chinese and an Indian party. At these we told stories, played the games of the country, showed costumes, pictures and curios. The children had a grand time. "The many, many children throughout the world so fair" became one of the youngsters' favorite songs. These parties were held the three weeks before Foreign Mission Sunday. The superintendent was delighted with the results. One of the lasting results is that the boys now want to play the Chinese game, "Skin the Cat," at every party! And they always say, "The Chinese sure have swell games!"

Last year, remembering our success of the year before, we decided to hold afternoon parties for several weeks before Foreign Mission Day. We used the Japanese unit, "Kin Chan and the Crab." We had terrible, icy weather, and the attendance was very poor but two quitters learned to carry a task through, and that alone justified the project. We constructed a Japanese house four feet

square and six feet high. The wall-paper panels were drawn and painted by the boys. It was a most attractive creation, standing in the corner of our vestry. It caused many comments and questions and was the source of much informal education. There is a story in this book about Kin Chan's fear that her friend, the missionary lady, would have to return home. The children seemed sad over this thought also. I pointed out that missionary friends today have to come home because we do not give enough money to keep them in Japan. The boys wanted to help. The next week they were going to bring money. I wondered at the time—one little fellow had such ragged shoes on his feet at the time, and I knew there was much pinching of pennies in his home and often no food. He has many brothers and sisters smaller than himself, yet he could bring no milk bottle caps for wheels to a jinriksha because "we never have no milk in our house." The other boys were better off, but none were comfortably fixed.

The next week arrived. There was a terrible storm that afternoon, and only three boys came. We completed the house. Later we talked about Kin Chan, and one lad said, "Gee, I forgot the money." Then the poorest of the three said, "I brought a penny to help keep the mission lady in Japan." The other lad looked very thoughtful and I wondered what was up, when he broke his silence and said, "I've got two pennies Mother gave me to get some gum. I'll give one of my pennies. I guess I don't need that gum." It was only two cents. If passed through the church treasury it looked like nothing but a lot of bother. But it meant that two boys knew what mission money does, and wanted a share in it.

I am enclosing \$.02 as the genuine offering of two little boys who, I think, understood what they were doing.

CHARLOTTE SCHLEGEL.

"I think THE OUTLOOK OF MISSIONS is indispensable as a help in following our missionary work."

MRS. R. R. ELLIKER, Galion, Ohio.

Evangelist Hwang and Family

MR. HWANG was graduated from our Eastview Senior Middle School in the summer of 1921. In the fall of 1922 he went to Yungsui to associate with Mr. and Mrs. Hartman in the work of that center, where he became a school teacher and served with credit and distinction. In the fall of 1928 he entered our Union Theological Seminary at Wuchang to prepare for the Gospel Ministry. In June 1931 he was graduated from the Seminary. Soon thereafter he was assigned to the Paotung Chapel work by the Sui-Pao congregation, in the field that we often speak of as the Yungsui field. He carried on faithful work there until January, 1935, when at his own request he was transferred to the Luki Chapel of the Shenchow evangelistic field, about twenty-three miles from Shenchow.

He is a fervent evangelistic type preacher and can develop a theme and use illustrative material with good effect. He spends much time in studying the Bible as well as recent books and commentaries. In the spring of 1935 he won the award for having written the best book review of any of the evangelistic workers of the West Hunan District Association of our Church of Christ in China. In the summer of 1936 he attended a national conference of successful evangelistic workers as one of the two representatives of our Association. He has ably assisted in conducting various series of special meetings and Spiritual Retreats—taking part as a leader in three such meetings in the fall of 1936. His wife is a native of Yungsui. Four healthy and well-trained children bless the home and incidentally help keep the parents busy.



MR. AND MRS. HWANG AND CHILDREN

In the Luki Church, where Mr. Hwang is the leader, there are now fifteen active members—four of them being recent additions to the Church. In Sichi, another chapel about eight miles away, where Colporter Yang is in charge, there are eleven members. There is constant cooperation in the work between Mr. Hwang and Mr. Yang. And with Mr. Hwang as the leader in the two centers there is developing a spirit of mutual help and mutual cooperation on the part of the members and enquirers of the two chapels. It is hoped that these two chapels together with Tanchi and Liangdjang will be able to organize their own church group with elders and deacons in the near future. Your prayers and constant backing are asked for these different groups of Christians as they endeavor to grow in Christian grace and try to win others to Jesus as Lord.

GEORGE R. SNYDER.

Called Home

DR. ALBERT S. BROMER who served as Treasurer of the Board of Foreign Missions for 19 years, was called to his eternal home on February 17th, after a long illness. He became a member of the Board in 1909 and was elected Treasurer in 1914, succeeding Dr. Joseph L. Lemberger. At the time of his resignation in March 1933, due to failing health, a tribute in appreciation of his valued services was adopted by the Board. From it we quote:

“His keen business insight, safe judgment

and kindly disposition were rare qualities that won for him the esteem and confidence of the members. Our missionaries found a warm place in his heart and he was ever ready to encourage and strengthen them in their work. The responsibility he bore with Christian fortitude and his self-effacing spirit at all times mark him as one of the great and good men of our Church.”

To Mrs. Bromer and the other members of the bereaved family we extend our sincere sympathy in their great loss.

Opening the School Year at Chen Teh Girls' School

By GRACE W. SNYDER, Shenchow, Hunan, China

THE weather has been too hot, and too dry. But our Fall Term School Report Chart, for a Girls' School where girls' education hasn't been much wanted and for a Private School where public schools are more and more, may be dry but it certainly is interesting. The Enrollment Chart says there is a Lower Primary Enrollment increase over last fall of 21 pupils. In Higher Primary, 5th and 6th grades, there has been an enrollment increase of 7 pupils; and in the Junior Middle (7th, 8th and 9th grades) there is an increase of 14 pupils. This makes a total growth in numbers of 42 pupils, giving the school a fall enrollment of 174.

Please notice that we have said, "Fall Term" enrollment. In primary schools in this community spring term enrollments are always higher. And this particular school year of 1936 coincides with the Chinese old calendar year for which particular stage in the cycle the year had an extra month. During this extra month year, parents of small children will not start them to school because students started in this year are sure to be slower in learning than if they started some other year.

The Fees Registry looks just as nice as the enrollment registry. There is more than \$200.00 increase in local fees support. And there are 14 more girls who are living in the dormitory and paying all the expense of their own food. All this looks especially nice after the past two worrisome years of wondering whether Chen Teh Girls' School could get a chance to get restarted.

Now the Big Test is on us: to prove that we are sufficiently sincere in and true to our Christian purposing to be worthy of all we have. There are more girls in our Girls' Christian Association this year, and the group has been reorganized with two Christian faculty advisors. The Association meets every Sunday evening in the dormitory study room for a period of religious service and Bible study. The school's teacher-taught, Christian Religion study classes have full attendance in each class. But this year there is a larger group of non-Christian girls, because we graduated a class of Christian girls

and have had our student additions from non-Christian families. This is our opportunity and our challenge: to help those new girls come to know, love and follow the Great Leader.

New features have come into the school this year. The Ministry of Education at Nanking issued orders that Scouting should be introduced into the curriculum of all Junior Middle Schools. The Girl Scouts have regulation uniforms, and orders and ceremonies similar to the Girl Scouts' organizations in America. There are 42 girls in our Chen Teh troop. Another new feature is the introduction of an Abounding Grace Hospital nurse attendant for school children ills and injuries. Along with having the service of a health nurse on the campus, the school required all children to take physical examinations at the opening of the term.

There is an old expression that we have had up here all these years. It is "Pu K'ai T'ung," and it means, "Non-progressive social customs." Just now in our district we are beginning to leave off the "Pu" and we are daring to begin to say, "Progressive." The uniformed Chen Teh Girls' Scout Group has not yet gone out on parade or public display. But, when the day comes that all schools must assemble and a troop of Girl Scouts goes out of Chen Teh campus gate, I know that I for one will feel "K'ai T'ung!" (Progress begun!)

Thus we see that China is getting organized. Junior and Senior Middle Schools are registered with the Nanking Ministry of Education, from whence come the curriculum requirements that decide what shall be done in all Middle Schools, regardless of their interior or backward community conditions. Parents may object and they frequently do; but it is a new day in Chinese civilization and parents realize that their children must be equipped to live in this new day.

And who will be the light of this new day in Asia? In such a time of defense-planning Fear, may God quicken the hearts of His people to pray that the Light may be He who is Sacrifice, Master and Maker of fear-conquering Love.

"Ever better and better! I like Dr. Schaeffer's article in March number. Fine!"

REV. C. A. BUTZ, Ph.D., Bethlehem, Pa.

"The Feet of Him That Bringeth Good Tidings"

By REV. W. CARL NUGENT, Wakamatsu, Japan

GRADUATE of an agricultural school as a veterinary surgeon, Tsutau Yamaki was prepared to earn a comfortable living. But a very different kind of life was in store for him. Before entering upon his profession he became a Christian and was fired with a burning ambition to devote his life to evangelistic work. He entered the Theological Seminary in Sendai (Japan) and spent three years in difficult study for the Christian ministry.

Graduated from the Seminary some seven or eight years ago, he was called to a difficult task. Dr. Christopher Noss wanted a young pastor who understood the needs of rural folk, and he challenged Yamaki to locate in Minami, Aizu.

Minami Aizu, or the western section of it where Yamaki was to locate, is a long valley in the heart of the mountain district south of Wakamatsu. Entrance to this valley is made by any one of three steep and difficult mountain passes. The people of the villages within the valley are far removed from the life of the world outside.

On the first trip into this valley with Dr. Noss, Yamaki was discouraged by the difficulty of the mountain pass. Life beyond that pass must be exceedingly lonely, affording little opportunity for a man of his ambition. But he soon changed his mind. Within the valley, at the foot of the pass, was a little village filled with simple country folk who were eagerly awaiting the coming of the evangelists. Their local leader was Tamiji Hoshi, a farmer of such fine moral character that Yamaki decided at once to cast in his lot with him for the benefit of these village people.

But there were other villages to be visited. The evangelists spent many days together in travel and evangelistic work. In one of the smallest villages Yamaki found another outstanding Christian, Sakuji Mori, a lantern maker who in moral character and influence was just as strong as Tamiji Hoshi. This village was more centrally located, a point from which all parts of the valley could most easily be reached. And here, within a short distance of the Mori homestead, a suitable house was found for the young pastor and his family.

There was the problem of adequate schooling and proper companionship for the pastor's children. There was the problem of loneliness for the pastor and his wife as well. Not many months had passed by before they began to long for the companionship of people of their own level of education and experience. On one occasion, Yamaki hinted to me that, after a few years of service in Minami Aizu, he would appreciate being moved to a less isolated field.

But this sense of loneliness did not last long. The love in his heart for the simple village folk among whom he labored very soon grew strong enough to conquer all desire to leave them. His medical training was not wasted. There was no other veterinary, no other physician of any description within the valley. So the farmers call upon the pastor to attend their sick horses; and when any of the farmer folk themselves require medical attention, again it is the pastor who is called upon. They know just when he will be passing in his regular evangelistic tour through the valley. A brief note written on a card attached to a stick stuck in the ground by the roadside in front of the farmhouse—"Yamaki San, please stop"—is their method of calling the doctor.

Winter snow presents a serious difficulty to this traveling evangelist. It falls in some places fifteen and twenty feet deep, obliterates the roads, covers the trees, hides the houses. Yet he plods on, starting earlier in the morning from each evangelistic outpost, arriving later in the evening at the next, but never giving up. He recognizes the work that he is doing as the most important work in the world; and he is determined to reach these people with his Gospel of healing (both physical and spiritual) at whatever cost to himself. His feet are often weary, but they never cease to bring good tidings throughout the valley.

Yamaki entertains high hopes for the building of a self-supporting Christian church. He plans a strong central church organization in a centrally located village, with branches in all the other villages throughout the valley. And he has fully determined to devote his life to this one all-absorbing task.

Building Human Temples Instead of Temples of Stone

By REV. H. A. FEIERABEND, Khariar, India

ON a recent preaching tour in Patna State, I came across a huge rock covering many acres and just a few feet above the level of the surrounding fields. On this rocky plain I counted about 40 temples built of stone. Some were quite large, probably 25 feet long and as high, and 12 feet broad. But most of them were small, about 15 feet high and four to six feet square. A few had idols, but most of them were empty. It is claimed that once there were several thousand temples here. What struck me was the strange architecture, strange for Hindu temples. It bears traces of the Buddhist period. The steeples look similar to our church steeples, with a large round crown of one stone on top instead of our cross. In one of them there was an inscription in a strange, here unknown language. Besides this I found no other trace of the Buddhist period. Only one temple was built of brick, about 75 feet high and about 25 feet square, like a huge tower. Above the temple room proper was the huge hollow space inside the tower which the people called "Baikund" or heaven. Near another temple people have dug for hidden treasures in the underground rubbish of a cave in the rock, but only found human bones. Still further on the hill is a huge circular stone wall, 10 feet high and probably 50 feet in diameter, with statues of nude women all around on the inside, carved into the rock. These represent the milkmaids with whom the god Sree Krishna used to sport, when he was incarnate as a cowherd. All the temples show signs of neglect. Stones have fallen out or have been thrown out here and there. But in some of them worship is still performed at certain times. They testify to the great age of Hinduism, but also to its decay, and inability to change human lives by its idol worship (stones). And if these temples date back to the Buddhist period, as some think, they remind us that Buddhism, the religion without a god, is practically extinct in India, the land of its origin.

But I was here to build temples of human bodies in whom God would dwell. I called on the three Christian families in four villages, who were in sore need of further instruction and spiritual care, for which I made arrangements. A young man, once a pupil in our station boarding school and a convert, is getting a salary of about \$1.50 a month



A RECENT INDIAN CONVERT

and is very zealous and faithful. Peter is deserv- ing of his name. He also sees to it that every one brings his offering in rice every time service is held. He has taught 27 souls here at Putpatholi, where I have my camp, and these have been baptized today. When but a few in a group can read, teaching religion is not an easy job. Today they took me to a village six miles away, where relatives of these people live; and a group of seven families declared their intention to become Christian, and handed over to us their idols, instruments of worship and books of Hindu religion. These people want education for their children, therefore, though not wealthy, yet they asked for a teacher, and promised to give him a house and enough for himself and family. As the people had been living in fear of evil spirits, I and the catechists explained that Jesus drives out all evil spirits and other gods, and henceforth they would not need to fear the devils. To give them absolute peace of mind I was asked to visit every house so that the evil spirits would be sure to leave. Now these people shall have a few months' instruction before the baptism.

Christ will cleanse their hearts and make them His Holy Temple.

* * *

Dear Dr. Goetsch:

My husband wrote the above on tour last week. I am enclosing a snapshot of a recent convert. He was Mrs. Meyers' patient. She treated and saved his leg. While here at the hospital he learned to believe in Jesus, and

soon after we came here he was baptized. He lives in his village a few miles away, where Mr. Meyers built a house for him. He has no family and lives there all alone, but comes faithfully to church and Sunday school.

In many cases we reap what others have sown.

Sincerely,

M. FEIERABEND.

Missionary Results and Problems in Iraq

Note. If any one doubts that Iraq constitutes one of the most difficult fields for Christian missions, the following extracts from the 1936 "Survey" of the United Mission in Mesopotamia will be convincing.

A. V. C.

Results of Work

IT is difficult to estimate the results of missionary work, because much of the results must be in the inner spiritual sphere, where the soul has direct relationship with God, and only the person concerned can know the real state of affairs. Some approximate knowledge of progress, however, can be gained from other indications. Most would agree that the primary aim of our work is to bring individuals to a saving relationship with the Lord Jesus Christ, and that aims consequent on that are the organization of believers into living churches, and the general permeation of society with Christian ideals. Only a few, less than ten, have during the past seven years made their open profession of faith in Christ as Saviour and Lord, and accepted baptism. Thus the tangible results of our work include very few who have publicly made the change and accepted our Saviour. They have not been organized into active, vital Christian churches. There is little public proof of our having accomplished our first aim. And, sad to say, some of those who made profession, after a courageous stand, have slipped back.

In the account must be reckoned the unknown number, who have heard the Word, and believe it, but are up to the present afraid to make open confession, or are minors, and not permitted by their parents to make the stand. Among these, we feel sure, are many visited on tours, and many who have attended services, and many pupils in our School. We hope that they will study the Word more and more, and when the Spirit of God leads them, take their place openly as Christians. Because of the danger to people who confess themselves Christians, and because of the great mixture of motives which

struggle in the hearts of many, it is impossible to make even an approximate estimate of their number. We hope and pray that they are many, and that in due time the seed sown will bear fruit. We do well to remember that the life is in the seed itself, not in the instrumentality by which it is sown.

Among the indirect influences must be counted that of the missionaries on some of the local Protestant congregations, the various incidents of life that win friendship, the service of the book-shops as centers of culture, and the showing, imperfectly as we have done it, of the life that Christ would have us live.

The work often seems discouraging, but we thank God for what has been done, and remember that we are assigned to bear witness, and that the results are in His hand. We are encouraged when we remember that it is the last stroke of the saw that cuts the log, that there comes the time when one last effort completes the task. The work is the Lord's and must be finished in His power, given in answer to prayer.

Special Problems

The Assyrians. The aspects of the case bearing directly on Mission policy may be briefly stated as follows: The Mission has a long historical connection with the Assyrians, through the inheritance from the West Persia Mission, and cannot separate itself from them so far as their minds and those of other sections of the community are concerned. Just what obligation we have to continue work among them is a question. The five evangelists in the Dohuk field were engaged chiefly in work for Kurds and Yezidis; but since the tragic events of 1933, access to those peoples has been seriously curtailed for As-

syrians, and these men have been engaged since that time in work among their own people almost exclusively. The Mission has continued their financial support, not from a conviction as to the relative importance of the work they are doing—though the need of the Assyrians for the gospel is as evident as any—but partly from the embarrassment it is to dismiss those who have given long and faithful service to the Mission, and partly from the hope that an early suitable settlement of the Assyrians outside Iraq would automatically solve the problem for us. But now that the Assyrians in Iraq have no prospect of emigration, we as a Mission are confronted with a problem that is beyond our powers to solve. If we are to concentrate all our energies on the main objective of the Mission, the evangelization of Moslems, we shall be compelled to dismiss our Assyrian workers, who, through no fault of theirs, are disqualified for that service. If those who support the Mission on the field feel an obligation to minister to the Assyrians, we shall gladly retain our present staff.

Schools. One question which the Mission should keep in mind during the next few years is that of the maintenance of schools. While this year at the commencement of the American School for Boys in Baghdad one of the higher officials spoke of the healthy spirit of friendly competition fostered by the existence of schools not under Government auspices, and offering programs differing from that of the Ministry of Education, and of the benefit to education caused by that healthy rivalry, the general attitude of the authorities seems to be hostile, and is that of the authorities in some of the neighboring countries. There the policy seems to be to close out all schools not controlled by the ministry either by law, or by closing Government positions to all but the graduates of the Government schools. The restrictions of Government posts to graduates of the Government schools is already applied by some departments of the Iraq Government. While the Mission schools have much to contribute in the way of character training, and especially such training based on the Bible, the difficulty of continuing schools becomes more and more evident. In the first place, the Government

schools have far larger material resources to draw from. They are able to employ teachers who are better qualified educationally than teachers who can be employed by Mission institutions. Then, they are able to give a more extended course of study than can the mission schools, especially at the present time, when finances are low. The distinction of the Mission School as the only first-class school available is gone. The question becomes urgent, "How much further should the Mission go on with its schools?"

In the case of our own Mission several facts should be noted. First, the Girls' School in Baghdad is offering a good course of study, and has a good attendance at present. Under present conditions it is amply justifying itself. It should be maintained at the present standard, except that as soon as possible an American lady should be sent out to prepare to take over the principalship on the retirement of Mrs. Thoms. If at all possible another Arabic-speaking teacher should be employed, so that Mrs. Thoms can have adequate time for supervising the work of the school, and sufficient rest for the maintenance of her health. The course of the school should not be extended by the addition of another class until funds are on hand to pay for the extra teachers needed. No program of building or purchase of buildings for the school should be entered into until we have convincing assurance that the schools will not be forced to close down, or be seriously hampered by the authorities.

The Mission should be prepared to take prompt action in case the Government closes, or seriously hinders the work of the school. Such action might be the opening of a hostel for students, similar to our Hostel in Mosul; or it might be the opening of a home-arts or other special school that will not compete with the Government program. It might of necessity mean the discontinuance of all mission schools, and the undertaking of more widespread evangelistic work for women. The future cannot be predicted, but it will be wise for us to be prepared to take a line of action that will utilize our full Mission force as soon as a change of policy becomes necessary.

(To be continued)

In Nearly One Thousand Languages

The Bible, or some part of it, has been translated into 991 languages and dialects according to a statement issued by the American Bible Society, New York City.

Nine new languages were translated and published in 1936, seven of these being African dialects and two European, the Gospel of St. Luke in Bern German and the Book of Acts in Moravian Romany.



LEFT TO RIGHT: MR. YANG, MR. AND MRS. HU, MRS. TAN

Four New Members at Luki

By REV. GEORGE R. SNYDER, Shenchow, China

ONE of the outstanding joys of the week spent in Luki last September was to baptize and confirm four new members. The history of each one is interesting. Their experiences of Christ have already extended over a period of years.

The oldest of the four was fifty-eight at the time. He reported that he has believed in Jesus as his Saviour ever since 1901 when he first heard the message from the two China Inland missionaries who were later killed by a mob here in Shenchow. During all of these years the Gospel seed rested in the heart of this man—but of late years this seed has taken root and has already borne fruit. For in the whole country community where Mr. Yang is known he is spoken of as a “Christian” because of his life and actions being in line with what the common people consider the Christian Church stands for. At the Luki Retreat Mr. Yang made a pledge to lead his whole family to Christ.

Mr. and Mrs. Hu—the two in the center of the picture—first heard the Gospel about six years ago when in Yungshui. At that time they became interested, but kept it to themselves to such an extent that the man whom they say won them to Christ doesn’t even remember about them. At any rate, since their moving to Luki and getting into touch with our evangelist, Mr. Hwang, and with our woman evangelist, Miss Li, they have def-

initely come out into the open as Christians. Both were forty-eight when they received baptism and both were radiant with joy over the actual step taken.

The fourth member of the group is Mrs. Tan, a young woman still in her early twenties, who has been in Luki for about three years. She has lived just across from the Luki Chapel and has been a regular church attendant and inquirer ever since moving to town at the time of her marriage. She developed a real ability in helping to look after the outsiders who came in to attend the night services. And she showed an unfeigned happiness to have her husband come to the Sunday service to see her come into the Church fellowship.

I have often stated that it always gives me great joy to witness folks actually come out into the open as Christians. I know that they have passed through persecution and criticism even before taking the stand for Christ and that their open recognition of Christ is made because they know that they must get into the fellowship of the Church in order to work effectively and co-operate with Christ in the furtherance of His Kingdom. Pray for these new Christians that they may be kept firm in the faith and may be able to lead others in their respective communities to Christ.

A Tragedy of a Farming Village in Japan

NOTE.—This touching story was told by one of the participants in the Fourth English Oratorical Contest held under the auspices of the English Literary Society of North Japan College on November 3, 1936. EDITOR.

OUR Japanese Empire has been a godly country from ancient times to the present generation as well as an agricultural country. During these generations our ancestors had placed the agricultural industry at a higher rank of their society, and after that in the Medieval times the military caste (the Samurai) took the upper rank, but at any rate the agricultural industry has always been the center of society in politics, economics and in every other phase of society.

However, as the state of things in our society changes, the condition of the agricultural districts also changes and we cannot help but be deeply impressed with sadness of the life of the farmers. In the early spring, when you go out for a walk in the suburbs, you may be envious of the happiness of the farmers working in the fields. Sweet perfume of flowers and the freshly tilled soil fills the air. Soft breezes sweep over your face. In early summer, when you see the farmers reaping and binding wheat or barley, you are reminded of the quietude and lovely scenery of the farming village as it is expressed in "The Solitary Reaper", written by Wordsworth, and you are filled with deep poetical emotion; but I want you to know that a great deal of agony is hidden inside the farmers' hearts, even though they are singing merrily and they seem to be happy.

In the agricultural districts comparatively near the cities or towns we do not find such severely poor or destitute peasant life, but in a mountain village or in a fishing village where the people can never enjoy the pleasures and conveniences of the towns, there often exist such tragedies which it is almost impossible for us to imagine. For instance, we hear of "The Prevention of the Sacrifice of the Young Girls of the Farming Villages". What does this tell us? Does this not confirm the fact that the farming villages are suffering from hard living conditions? I want you to know that there are many difficulties, sorrows and heart pangs loaded upon farmers. There is no effect that has no cause, and likewise there is no tragedy which has no cause. In recent years many young men and women, who feel keenly the impoverished condition of the rural communities, have a tendency to go to

the town to find jobs; but as they have not much experience of life and learning or culture with which to fight their way among the people of the town, they cannot obtain their purposes as they expected to at first, and most of them become good-for-nothing idlers or return home as failures, hopelessly discouraged with the struggles of life.

Now, I am going to tell you about a rural tragedy all of which I have practically seen. There is a village named Nishitaga, situated three miles to the south of Sendai. This village is not, of course, rich. To speak the truth this village is my native place. My father is a farmer, and so I know the actual circumstances of the rural village and have much interest in the problems of the agricultural districts. Now there lived a girl, not far from my home, whose name was O Hana, and she was very beautiful. Her family belonged to the lower class of farmers. Her father was lame, so he could not work as hard as he wished to. Fortunately, his brother-in-law, named Saburo, his wife's younger brother, helped him very much. But Saburo was also poor, and however hard they worked together, the great difficulty of making a living was felt all the more keenly because of the severe depression of the rural districts which was increasing as the years went on.

At last O Hana's father was forced to borrow some money in order to find his way out of his troubles for a time. He began to question in his mind about the life of the upper classes, comparing them with his life and the life of his class. Realizing that he had no other way of making a living in the country, he thought he might have a better opportunity in the town, so he decided to go up to Tokyo with his seven sons and daughters so that he might find a new job there. Four years had passed since he and his family went up to Tokyo, but he never wrote a single letter to his brother-in-law, Saburo, in the country. Now Saburo was troubled with a debt left by his brother and sister, though it was not very much. However, he lost his house and land and he and his family were thrown into the depths of poverty. Poverty and the rural depression never ceased to trouble him.

It was one sultry evening last summer that I was walking along a lane between rice fields. The veil of darkness began to cover everything. Fire-flies could be seen flying like magic over the rice fields. All of a sudden I heard a shrieking voice through the darkness behind the woods. It was a little boy's cry. I wondered who it was. After a little while the boy appeared. As I thought, it was the poor farmer's boy, only ten years of age. He had been severely scolded and he ran away aimlessly. He was running straight ahead without noticing me. Why was he scolded? I knew only too well, but I couldn't help asking him, "Why are you crying? What's the matter with you?" But as soon as he heard my voice and knew that I was standing there, he ran back. Boy as he was, he well knew the disgrace of his family. Then I could not but be filled with a pathetic feeling, because his family could not get enough money to eat three meals a day. How hard they had to struggle to get their living! Other farmers' houses had already been lighted by electricity and every family was comfortably taking their supper seated around the table. On the contrary, there was no light in this boy's house. Three months before this the electric light had been suspended by the authorities because of non-payment of the fees, and, still worse, they could not buy an oil lamp nor even a candle. Thus they were living in the state of direct poverty. As I walked toward the house, frogs were croaking along the path, as if they, too, were lamenting over the sorrows of the rural village folks. Approaching the house I heard the shrieking of the children and the scolding of the parents. They could not find enough to eat, to say nothing of trying to provide for the education of their children.

To continue the story of O Hana's family, as I said before, they had never written a single letter since they had gone up to Tokyo. Therefore, the younger brother, Saburo, did not even know their address. All of a sudden on the second of the last September he received a telegram from Tokyo saying, "Kiku dead." Kiku was the name of his elder sister who had gone up to Tokyo four years ago. He was astonished at the sad news. His mind went blank for a moment. He had been desiring to know their address, but what he knew now was the saddest tidings, and no name or address was written on the telegram. He tried by every means he could to gather a little sum of money and he went up to

Tokyo. He did not know which way to go nor what to do to find his brother's house. He went to a police station and told his story and asked for help. After many hardships he found his brother's house. But, alas! He was amazed to find such a wretched house in such a great city as Tokyo! He entered the house, but, of course, as he expected, he could not find his elder sister there. He found only the little ill-fed children and the pale, haggard face of his brother. How great was his brother's surprise when he saw him coming into the house! He told him that his wife had been dead for two years. In addition to his deformity he had been mentally deranged because of the death of his wife and so he could not work at all. His eldest daughter, O Hana, and a son of fifteen years had to work to support the family. A year ago his family had been thrown into utter destitution and O Hana was obliged to become a street walker. Having told his brother everything, tears stood in his eyes and he begged his brother's pardon for the wrong he had done him. The more the younger brother realized the great distress of the family, the more amazed he became and the more sorry he felt. He wanted to go back home to the country, but he had no money left. His elder brother, of course, hadn't any money to give him, but he urged him to go to O Hana and ask her to give him enough money to go back home to the country. Realizing that there was nothing else to do, he went out to find her. With many difficulties, he found her working in a bar in a back street. Was it not his duty to relieve O Hana, his niece, of her present misfortune rather than to come to ask her to help him? For what purpose had he now come to see her? The uncle was visiting his niece in adversity to beg for money! He felt as if his heart were breaking. Then what was O Hana's surprise when she saw her uncle in such poor clothes coming into the room! She recognized him at once, though they had not seen each other for a long time. "Blood is thicker than water". She at once fell into his arms and wept for joy and for sorrow. They could not speak to each other for some time. Tears took the place of words. They understood each other without speaking.

O Hana, now a girl of seventeen years, was still pure and lovely. She had never given up her family. She was very poor, but hearing of her uncle's distress, she could not help giving him all her money so that he

could go back home. This was mutual aid! This condition only those in the bitterest adversity can understand and appreciate. He begged her to forgive him for his shiftlessness and thanked her for her great kindness. He resolved not only to try to improve his lot in the country for his own family, but also to help his niece and her family. "The day will come when fortune will smile on me, and I shall reward her and help her family again," he thought to himself. Leaving her behind with much reluctance, he said good-bye to her. His heart was filled with sorrow and also with manly resolutions to try his best to make his way through all kinds of hindrances and discouragements.

This story is only one example of the many tragedies in rural villages. I want you to know that there are many other sad, distressing conditions from which the rural peo-

ple are suffering. What is the cause of it? I do not know exactly, but I can only say that the organization of our present society is not perfect. There are many defects and unreasonablenesses. However, we must never be discouraged by these facts. Human society is not perfect. Therefore, we have much reason to improve and develop our social organizations, always aiming at the Ideal. Then who is to perform this task? It is for us, the younger generation, to do our duty. Jesus says in the Bible, "Seek and ye shall find." His promise will never fail us. Where there is a Will, there is a Way. I truly believe this. Let us endeavor to make the world better and nearly more perfect.

KAHEI SUGAI,
Middle School, Fifth Year,
North Japan College.

Side Lights on Yochow Outstations

NIEHKIASHIH

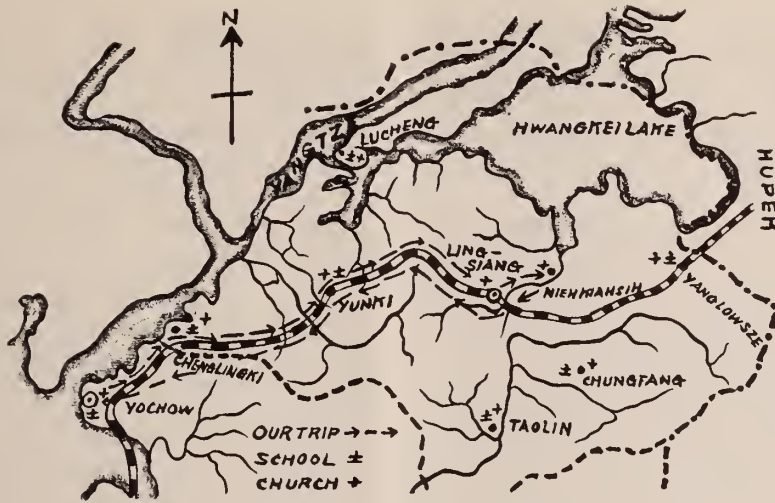
THIS trip began under rather unfavorable circumstances. It was raining, and that makes travel in China anything but pleasant. After the customary "box-car" ride of 120 li, or 40 miles, Dzung Szfoo, our evangelistic helper, and I got off the train at Wulipai (pronounced Woo Lee Pye), otherwise called Lin Siang (pronounced Lin Shaing), where three of our neighboring evangelists had arranged to meet us and conduct an outdoor evangelistic meeting. But here, as at Yochow, we found it raining, and our meeting had to be called off. The only thing left to do was to hike a mile into the country to the home of the local evangelist, Hwang Keh-sen, and make further plans for thirty-li or ten-mile hike to Niehkiashih (pronounced Nee-eh Jah Sz).

It was while we were waiting at Hwang's home for lunch that to our surprise a runner arrived with a note from our evangelist, Wang Sz-tai at Niehkiashih. The note introduced the bearer, Fang Chin-tsen, as one of the Niehkiashih inquirers, who was offering to carry our luggage, which in this instance happened to be a bedding-roll and a galvanized-iron suitcase.

What better could we want? After the rain had subsided, the five of us set out: Hwang Keh-sen, the local evangelist at Changan, near Wulipai; Tien Tsen-way, the visiting evangelist from Shungfang; Dzung Szfoo, Mr. Fang

Chin-tsen, and I. After covering fifteen li, or five miles, we reached our half-way resting station, the village of Ba Dwan. Although there is no regular preaching place here, we found to our delight that a group of inquirers had made thorough preparations for an evangelistic meeting. The village school was put at our disposal, and quite a crowd of people listened to the two addresses. An excellent meal had been prepared for the occasion, but we arrived too late to partake of it, for we had to hasten on to Niehkiashih, five miles distant.

It soon grew dark, and we had to make two-thirds of the trip by the fading light of weak flash-lights. The road was muddy and slippery. Anyone who has awalked along the narrow crooked dividing walls that form the terraced rice-fields knows how precarious one's footing can become and what a muddy tumble can result from the slightest misstep. But, thanks to the guidance of our carrier to whom this road was familiar territory, we reached Niehkiashih without mishap, almost feeling our way along. The evangelist there had a good meal prepared for us and hot water for baths. I offered to pay our Inquirer Fiang for carrying our load, but he objected strenuously. He had come to escort us, he said, and merely wanted to do us a favor.



The next day our group of evangelists, accompanied by some local church members from Niehkiashih, made a fifteen-li (five-mile) sidetrip to Lo Jah Chow, a weekly preaching station served from Niehkiashih. The thing that gratified us here was the fact that one of the church members together with a friend had provided a good-sized room for regular use as a chapel. To be sure, the floor was only of hard-packed earth, the benches were crude and backless, the window was equipped merely with wooden bars, a stone mill stood in one corner, and a dissembled wheelbarrow was visible overhead among the rafters; but the place was worshipful withal. There was intenceness surmounting the surroundings.

That evening, after our return to Niehkiashih, there was an informal welcome-meeting consisting of games and stories and refreshments. Among the refreshments were sesame

candies and the indispensable watermelon seeds.

Next day we observed the Lord's Supper, at which a score of people participated.

Then Dzung Szfoo and I set out for home. Our inquirer, Mr. Fang, was eagerly on duty again and carried our load the ten miles back to the railroad station at Wulipai. On reaching there I urgently offered him a good supper at the inn, but he insisted on going the fifteen li (five miles) back to his home at Ba Dwan for his supper.

Here was a case of an inquirer really showing a heart-warming interest in the Gospel and its propagation. Twenty miles he had carried our load and had refused various attempts to pay him. The enthusiasm and sincerity of this convert-in-the-making more than repaid us for our trip. I feel privileged in sending him and his wife a large Bible for a Christmas gift.

Missionary Chat

The Central China College Weekly Bulletin of September 19th has the following items, which will be of special interest to the members of the Reformed Church. It will be remembered that the "Practice School" mentioned is one which is supported by the Woman's Missionary Society. It is to be noted, also, that the Chinese dollar is worth about one-third of an American dollar, so \$34.60 in Chinese currency is a little over \$10.00 in American money at the present rate of exchange. With regard to the second item, you will notice the name, "Miss T'ao Li-ya." This, you should know, is none other than

the Chinese for Leah Traub, the adopted Chinese daughter of Miss Alice E. Traub, who was a member of the 1936 class of Central China College. The two items are as follows:

"The Practice School founded by the Department of Education at the beginning of last year has opened with two years of Junior Middle School, a first year class of 21, and a second year class of 25. Only the five students who failed last year have not returned. The school now has two full time teachers (Mr. Chen Ching-sen, Hua Chung, '34, and Mr. Woo Tsai-hsin, Hua Chung, '35); there

are also three part-time teachers and six Hua Chung students doing practice teaching. The total cost of the school for each student, including tuition, books, and uniform, is \$34.60 a year. The school is being registered this month with the National Government."

Yuanling County Athletic Meet

BY HELEN E. BROWN, Chen Teh Girls' School

"RAH! Rah! Rah! Chen Teh, Chen Teh, Chen Teh!" "Chen Teh Will Shine Tonight, Chen Teh Will Shine!" Songs and cheers sounded and resounded across the Eastview athletic field on the occasion of the Yuanling County Athletic Meet held in Shenchow, November 17 to 21. The meet was sponsored by the local civil and military officials as well as the Educational Bureau. In all about twenty schools participated.

Undeterred by early showers and heavy clouds, events opened with the flag-raising while the band played "Yankee Doodle." Then the schools all assembled in front of the speakers' stand and the meeting opened officially with the memorial to Dr. Sun—singing of the Party Song, reading of the Will, bowing to the picture and the three minute meditation—after which General Tao, the magistrate and others addressed the students. Then the latter joined in a special athletic song learned especially for this occasion. The grand march concluded the opening. This was led by General Tao, of the military, the magistrate, the city fathers and representatives of all the civil organizations and teachers and students. There must have been a thousand students.

The first event was calisthenics or, as the translation is, soft, mild, or tender exercise. Then began the preliminary races, high jump, broad jump, javelin throw, discus throw, baseball throw. And so for four and a half days we played. The third day is the big day for Chen Teh. That day we won several races, the high jump, the basketball game in both B and C classes which had to be finished the next morning on account of darkness. While we were winning event after event feeling was rising, for our cheering team was fol-

"Every Hua Chung graduate of 1936 now has a position, and some of them are very commendable. The complete list together with their work follows: Miss T'ao Li-ya—Teacher of Music, Fuh Siang Middle School for Girls, Changsha...."

lowing closely and the teams could not but win. So when we returned to school as the pupils marched in the gate the air was rent with noise of firecrackers, drums were beaten, yells and cheers were given for each contestant and the directors, and songs were sung. It was a tired but happy group that night!

We had a similar close after the last day's events which ended at dark. The sky was a warm blue, brilliant with stars as the last strains of the songs died away, and everyone was willing to eat and rest. There was no light in the dormitory study-room, there was no sitting around talking; everyone went to bed.

Interspersed among the events were drills and games by the soldiers. The most spectacular was the division using the long-handled broad sword. Seeing this one could scarcely believe he was living in the twentieth century. After this drill pairs of soldiers did shadow boxing, others used javelins, small swords, or one of each and as each pair began, they bowed to each other. These reminded one very strongly of the arena events in the time of Nero.

The school received a number of prizes, on a large silver plaque, for having secured a certain number of points and banners for individual events; all of these are displayed in the corridors of the school.

Plans are being started immediately for a bigger and better Meet next year. Rumor has it that the schools of six adjoining counties are to participate. We hope that if this works out, there will be better organization, and that the new city athletic field will be ready for use so that not as much time will be wasted, as on a larger field more events can be run off at one time.

"I sincerely thank you for your kindness in continuing to send the good and worthy magazine, which I always enjoy reading."

MRS. A. M. COCHRAN, Salina, Pa.

Men and Missions

JOHN M. G. DARMS, EDITOR

Virtue in the "Sit-Down"

Whatever the common judgment may be on the morality of the so-called "sit-down custom" of laboring men in industrial plants, where difficult and delicate labor problems wait for adjustment and solution, there is virtue in a "sit-down" on the part of church members along the following lines:

1. We would be delighted to get all the men of our churches to *sit down* in the *church pew* every Sunday morning and in a worshipful attitude listen and give heed to the Master's admonition: "Ye shall be my witnesses to the uttermost parts of the world. Go ye therefore and make disciples of all nations."

2. Men would be surprised if they would sit down and *think through* what the acceptance of this challenge involves for them; how they can participate in the missionary work in America and in all the world through co-operation in prayer, sympathy and giving. This will surely give them the *Christian attitude* real men should have in this world enterprise.

3. Sitting down and *counting the cost* of sharing in this work will soon bring the whole matter on the *receiving side* of their ledger. Instead of being in the red through co-operating in missionary work and giving, they will find themselves "in the black". The personal joy and spiritual advance in their own lives will be markedly evident and a thrilling surprise even to themselves. They can't lose.

4. And sitting down and *paying the cost* of our missionary work, national and international, by figuring out how much they owe to their Lord for the blessings and privileges which they enjoy as Christian men, will lead to the next step, *how much they are going to give in real money*, in order that the blessed work may be carried forward.

The trouble is, we men never take enough time out of our busy lives to sit down and *pay the cost* of this great work, which will not only reform and transform the whole world, but will lift our own life, every department of it, to the high levels of efficiency and enrichment. And unless one pay for it, it cannot move forward.

Yes, let's have a sit-down of this character among our churchmen, and it will be the beginning of the *up-and-doing policy*, which Christ so strenuously and earnestly recommends.

A Child Shall Lead Them

There is a story told of a boy who was so devoted to his dog that he wanted to take the food from his own plate to share with the dog. And when his father objected, Charlie, gathering up the scraps and bones that were left after the meal was finished, took them to the dog, saying: "Here, old fellow, here's a *collection* for you; I wanted to bring you an *offering*, but papa wouldn't let me."

Does not the boy with his desire to bring of his best to his dog, after *carefully setting it aside beforehand*, put to shame many of our churches and many of us who, Sunday after Sunday, bring "what we can spare", after we have bountifully cared for ourselves? "Except ye . . . become as little children, ye shall in no wise enter into the Kingdom of heaven." "World-call of men today."—McC.

"It Can Happen Here"

Many have read with interest Sinclair's book, "It Cannot Happen Here." Plays have been produced which popularize that idea.

However, that is all negative.

Here's something *positive*.

It can happen here:

1. That *our Church again go forward* with the organization and establishment of new missions in fields where they are sorely needed. We have been altogether too much subject to the philosophy that we have reached a saturation point in the establishment of churches in the United States. In fact, some say, "We have too many churches already. What we need to do is to close more of them up."

That's true in spots, but not in general.

There are new communities, not only around PWA projects, like Tennessee Valley, etc., but outside of our cities in residential sections, or now in new industrial sections or in back-country and down-town areas where a church and Sunday school, a religious center, are needed. We still have those aplenty.

It should happen here that our own Church assume its part of these responsibilities and begin to establish new enterprises and erect necessary building units. The smell of fresh lumber would invigorate the church.

2. Now, it can happen here that through such a forward movement, *new interest would be created* in the work of the home churches

and the vision of growth, of expansion, of new life, would release the necessary workers and sufficient money for the enterprise. There is a situation, in which people are willing to spend more with greater joy than to save much and spend but little for "hold-over" activities.

3. It can happen here in our own church that we would secure young men for the ministry and young and adult people and all kinds of helpful talents to man the new field and thus multiply *our corps of workers* and our *working spirit*.

4. It can happen here that through such advance we can *the more readily finance and liquidate all past loans and indebtedness* more readily and rapidly than we could by curtailing further outlay under the present program of passivity.

This may bring on a revival in the Church along all lines and among all peoples, even among architects, builders, mechanics, laborers in our ranks. It might return the spirit of

the primitive Church, to claim the world, so much sophisticated and self-assertive, for a higher and more worthy fellowship and serving life.

Is This True?

"There are thousands of Christian men who do not hesitate to incur personal expenditures for a hundred times the amount that we ask for Home and Foreign Missions."

What's in a Title?

"I am neither a Reverend, nor a D.D., nor an LL.D., but simply a plain business man—a layman. But there is one "D" to which I lay claim and that is "F.M.D.," *Foreign Mission Devotee*. (He might have added *H* for *Home*). I hope and pray that the "D" may become a D.D.: "Decidedly Devoted."

By a *layman*,

EDWARD B. STURGES.

Scranton, Pa.

So say we all.

Four Women of China

(Continued from Page 100)

stepped in and reached for a jar standing on a little shelf,

"Wait a minute. I want you to taste this. Reach in and take a piece."

It was one of my favorite dainties—tiny cubes of pork, spiced and sugared and dried in such a way that they were perfectly preserved and delicious.

"Why," I said, "I thought you were not to touch pork any more!"

"I did it for the others," she said laughing a little, and then suddenly she laughed aloud. "No," she said, "I eat it too. I just got to thinking about things. We started to trust God at the very beginning of our married life. We have all of our children—which is unusual in this land—and all of them are clever. We have had to work hard but every child has merited scholarships and so all are being educated. How can I begin to fear life now, or fail to trust when the most of

my life is gone? I shall have to take it as it comes doing the best I can, and I am not afraid of what He sends."

I think of Mrs. Tang so often. For me she stands representative of the great group of middle-aged Chinese parents—those who are Christian and who see their children growing up around them and passing into a life strange and unthought-of. They are for the most part bewildered, these parents, not knowing where change is to lead them, and fearful of what the West is offering to the young people. Some stand firmly in the old—clinging to things as they were, losing any claim they had upon the interests of their sons and daughters. Others are trying to understand the new, striving to adapt to it, swung perhaps for a little into a whirl which carries them out into uncharted seas, but for the most part remaining steadfast while their eyes see and understand and their hands reach out to help.

"I have had a number of samples of THE OUTLOOK OF MISSIONS and like the magazine very much. Am going to use it this year with my Missionary Committee."

MRS. FRED H. OSWALD, Tonawanda, N. Y.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Chen Teh* Observes a Thirtieth And Establishes Founders' Day

WHILE the headlines of a three days belated newspaper announce that King Edward VIII of England has abdicated, that the Civil War in Spain is declared an international war being fought on Spanish territory, and while a locally printed news report relieves our Hunan anxiety and says that General Chiang Kai Shek has returned to Nanking from a "detained visit" to one of the generals in the north of China, here at Shenchow our minds are busy with tomorrow—December 17. For that tomorrow, our school is at the eleventh hour of preparations for commemorating the thirtieth year since this Girls' School in West Hunan had its first opening. And we are only eight days away from Christmas, which is another date for which we make preparations. Christmas is still new in its significance in this area. We put Christmas Greetings on our cards which we send out for New Year's Greetings, and so the general Christmas season is becoming fairly well expected. This state of mind and the fact of thirty years since Chen Teh Girls' School was first opened have parallel growths.

Since that opening date, thirty years ago, the school closed twice for periods of more than a year; and closed two other times for periods of part of a term. The closings were caused by political disturbances which caused the missionaries and other-district Christians to withdraw from the area. The most recent long close was from the spring of 1927 to the spring of 1929. There was another close in the fall of 1934. So although we are thinking "thirtieth", it is not really thirty years.

All of these things—the isolation of Shenchow, the lonesomeness of living here, the difficulty of travel, the restrictions of isolated living, the physical endurance required, the local indifference to letting girls try to study, the apathy of girls and women about their

own conditions—were circumstances enough to wear out the efforts of many deeply-purposed missionaries. December the seventeenth now becomes Chen Teh's Founders' Day. We must keep this day in respect and remembrance of those who put such effort, such endurance and such Christian zeal into building a Christian school for girls in this community.

Instead of the old mathematical theorem that a straight line is the shortest distance between two points, someone has said that a missionary is the person who sees the two hardest ways of getting to one point and chooses both of them. It may well be. And this Christian Girls' School would seem to prove it true. But one clause should be added to that definition—"and does it straight-way". How very much this is also true of those who worked with the faith of hearing and giving, when they themselves could not come to see and try! Truly, it is well that we at Chen Teh establish our Founders' Day.

Before 1927, the records show, the space for students was filled by those who came; but there were not many who stayed through to become alumnae, even of the Higher Primary School. A few stayed for Junior Middle School. In all, only 20 names of Higher Primary School graduates are found on record through the years to 1927. That indicates military conditions, non-popularity of schooling for girls, and the physical and mental ability of girls. How true of the Christian Movement that the Christian message placed a value on life, so that the most valuable should be brought to value! Since 1932, there have been 31 graduates of the Higher Primary School and all the classes now in school are larger than previous years' classes. This has happened in the last four years of these thirty years.

The Middle School Department graduated its first government-recognized class in July, 1936. And only this year, September 14, the school received its official statement of fully-recognized government standing.

*Chen Teh is really our Girls' Missionary Guild in Shenchow, for the Guild girls furnish all the missionary funds.

Manner of travel, local isolation and public interest in education, as well as general attitudes toward Christianity, have changed a great deal. Now, with the challenge of new and greater opportunities before us, we remember in reverent gratitude all those who helped carry this December 17, Founders' Day—from the opening in 1906 to this Thirtieth Anniversary in 1936. Going back from the "Now"—five days from Shanghai—to the "Then"—thirty-one days; from the "Now"—education on the move—to the "Then"—unheard-of schooling for girls; from the "Now"—New Life Movement, with its similarity to Christian principles at heart—to the "Then"—encircling antagonisms against

Christianity—one must feel that the Apostle John on the Island of Patmos was the fore-runner, but only *one* of the great seers of visions and that in the list of founders of such work as this there must also have been those who heard a great sound of a Voice calling and labored faithfully to work out the Vision, even when they couldn't see clearly what might come, nor take time to write it down.

Let us pray that this Thirtieth may be the beginning of an era for continuous years of Christian influence in the life of girls in West Hunan.

GRACE W. SNYDER.

December 16, 1936.
Shenchow, Hunan, China.

Straight Ahead to the Missionary Conference

ANNOUNCEMENTS of the forthcoming Mission Study books are being circulated. Let us look at the themes: "The Moslem World", "The Church in Rural America", "Missions and World Peace". Do the announcements stir us with values offered? Has the fact, that these books are being published, started an urge to know the purpose for which they were written? Let us look again at the announcements and see the titles and the authors . . . then decide what they mean to us. There stands the weighing device, tipping in the balance. On the one end, "superfluous mental baggage"—on the other end, "necessary mental equipment"—where will we place the new books?

If we are members of the Evangelical and Reformed Church there can be no doubt where they belong. In the Moslem World we are on that busy corner—Iraq—the most ancient and at the same time the most modern of countries and we have missionaries at that strategic post. Will the new books help us better to understand the reason for missionaries being there? In Home Missions, the forthcoming books on the general theme, "The Church in Rural America" will certainly

ly give us light on our own rural Church opportunities. Under this theme we will have Dr. Charles E. Schaeffer's "Beside All Waters"—a setting forth of the entire rural parish of the Evangelical and Reformed Church. Rural America is synonymous with our denomination's greatest field of operation and has its peculiar challenge. The third theme, "Missions and World Peace"—a thought combination on which few books have been published. . . . How long will the study of World Peace be on the calendar? We do not know—but until World Peace shall have been accomplished no Christian may stop digging to destroy the roots of war.

The books are ready. How shall we use them? The first on the list of "How" is the Summer Missionary Conference, where methods and material will be demonstrated and helps given for the "How" of mission study classes and programs in the local congregation. The full list of conferences will be given in the May OUTLOOK OF MISSIONS. In the meantime, we suggest that you write to the Department of Missionary Education, for dates and place of your nearest conference.

1887—June 2—1937

"BUILDING THROUGH THE DECADES"

THROUGHOUT the church, hearts and voices will be raised unitedly in praise and thanksgiving on June 2, 1937. This day marks the Fiftieth Anniversary of the organization of the Woman's Missionary Society of General Synod. It also marks the beginning of our year of observance which will culminate in the great celebration in Akron, Ohio, in 1938. On this opening day of the Anniversary Year, in every local church where there is a missionary society, groups will be gathering for a Service of Appreciation, "Building Through the Decades". Will you be there?

Let us all be gathered together in one place—the House of God. "May there be kindled in each heart the light of appreciation for the heritage of the past and may we be profoundly concerned about the opportunities of the present, giving ourselves anew in consecration as disciples of Christ."

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

- East Pennsylvania Classis*—Mrs. M. A. Wertman, 217 Delaware Ave., Palmerton, Pa.
- Lancaster Classis* — Mrs. Gardner Atlee Sayres, 108 S. Ann St., Lancaster, Pa.
- Lebanon Classis*—Mrs. Elizabeth Wolff, Myerstown, Pa.
- Reading Classis*—Mrs. Wilson J. Clay, 1016 N. 5th St., Reading, Pa.
- Schuylkill Classis*—Mrs. Myrtle Kleckner, Rowe St., Tamaqua, Pa.
- West Susquehanna Classis*—George F. Dunkelberger, University Heights, Selinsgrove, Pa.

OHIO SYNOD

- East Ohio Classis*—Mrs. Jerry E. Wirth, 147 Fawcett Ct., N. W., Canton, O. Mr. Albert B. West, East Canton, O.
- Southwest Ohio Classis*—Mrs. Mary F. Miller, Xenia, O., R. F. D. No. 3.

PITTSBURGH SYNOD

- West New York Classis*—Mrs. John H. Bosch, 113 Rohr St., Buffalo, N. Y.

POTOMAC SYNOD

Zion's Classis—Mrs. William Craumer, 214 W. Jackson St., York, Pa. Mrs. Mary Shellenberger, Dover, Pa.

MEMBERS IN MEMORIAM

EASTERN SYNOD

West Susquehanna Classis—Mrs. George F. Dunkelberger, University Heights, Selinsgrove, Pa.

POTOMAC SYNOD

Juniata Classis—Mrs. Elizabeth K. Winters, Alexandria, Pa.

The Woman's Missionary Society of General Union extends heartfelt sympathy to the family of Mrs. Reuben Hoelzer, Milltown, New Jersey, who passed away recently. She will be greatly missed in her local church as well as in the church at large. At the time of her death, Mrs. Hoelzer was serving as Second Vice-President and Contact Woman of New York Classical Society as well as President of her local society.

Sincere sympathy is extended also to Mrs. H. C. Stauffer, 229 Reilly Street, Harrisburg, Pa., on the death of her husband. Mrs. Stauffer is President of the Woman's Missionary Society of Eastern Synod.

Margarete Strack Fischer

Word has just been received of the death of Mrs. John Fischer in Denver, Colorado, on February 21. No further details are known.

The Woman's Missionary Society feels a distinct loss in her passing and extends sincere sympathy to her family and friends. For a number of years, Society and Guild workers saw frequently the name of Margarete Strack Fischer on the cover page of dialogues, plays and pageants. Mrs. Fischer, who moved to Denver because of ill health, hoarded jealously the little strength she had that she might use it for the Master. Frequently when the General Secretary of Literature was in correspondence with her concerning a certain publication, she would apologize for not having answered sooner, saying that she was allowed to sit up an hour only every other day and she had to wait for that "other day" to make the suggested changes on the manuscript. "Jesus Shall Reign," "Upon Thine Altar," "Thankfulness Leads—Where?" are among the best known products of her pen on our shelves.

The November 1931 *OUTLOOK OF MISSIONS* carried an announcement that The Order of Bookfellows, of which Mrs. Fischer was a member, had awarded a prize to her for a work in rather an extraordinary field—the best sonnet interpretative of musical compositions. The sonnet was published in that same issue. We reprint her prize winning sonnet.

MILITARY MEMORIES

(Lenore Symphony No. 5—Raff)

The hollow tramp of feet comes through the years,
The sound of drums, the shrillness of the fife.
It filled my childish heart with hot, wild tears;
Was it some race—fear speaking in my life?
The pomp of uniforms, clear trumpet calls,
Imperial maneuvers in the sun,
A clarion joy whose glory never palls—
And yet I shuddered at each booming gun.
A woman grown—the greatest war was past—
I sat beneath the California palms,
Feet came a-marching, would they be the last?
The martial music seemed to me like aims
We cast our dead. Tears came as long ago.
Still useless, as the blood that bade them flow.

MARGARETE STRACK FISCHER.

The Christian Citizenship Corner*

The Committee of Educational Research of the Payne Fund

AT the invitation of the Motion Picture Research Council, a group of psychologists, sociologists and educators from various state colleges, because of their interest, assisted in an investigation as to the effect of the motion pictures on the life and conduct of the individual. A program of study was outlined.

An appeal to the Payne Fund of New York City for a grant to support such an investigation found the foundation receptive because of its well-known interest in motion pictures as one of the major influences in the lives of modern youth.

These investigators organized themselves into a Committee on Educational Research of the Payne Fund with a membership of 18—5 members from the University of Chicago, 4 from the University of Iowa, 2 from Yale, 2 from New York University, 1 from Pennsylvania State College, 1 from Columbia University, N. Y.; 3 from Ohio State University. Investigations continued through four years, 1929-1932. The conclusions reached were:

1st—the Motion Picture as such is a potent medium of education. Children even of the early age of eight see half the facts in a picture and remember them for a surprisingly long time. A single exposure to a picture may produce a measurable change in attitude. They constitute patterns of conduct in day-dreaming, phantasy and action.

2nd—for children the content of current pictures is not good—too much sex, crime, and love, for a balanced diet.

3rd—the motion picture situation is very complicated. It is one among many influences which mold the experience of children. Several found in their study that in attitude toward the great majority of specific objects examined there was little difference between

those children who go often to the movies and those who attend infrequently. Several others showed specific and significant differences produced which complicates the question of total influence. The fact that the producers and exhibitors have not separated the child problem from the adult problem further complicates the situation. It is inevitable therefore that producers of motion pictures who have a love for children and an interest in their development must address themselves to the problems of children's movies as the publishers of books have attacked the problem of providing a children's literature, but the parents and the public must willingly cooperate to reach some happy solution.

(From Motion Pictures and Youth—W. W. Charters, Director Bureau of Educational Research, Ohio State University.)

The system under which movies operate is a rather vicious one. A local theater owner must rent his pictures sight unseen. As a result he has no real choice as to what he will exhibit. The result of that is that his patrons can exercise no real choice.

Considerable progress was made in 1936, when a bill known as the Neely Pettingill Bill, a consumers' bill, designed to liberate independent exhibitors from the trade practice so that they can meet the tastes of patrons, was introduced in Congress and will be introduced in the next Congress. You can help secure freedom of choice in films by enlisting the support of your Congressman for this bill.

**Beginning this month, under the direction of the General Secretary of Christian Citizenship, Mrs. F. E. Boiegrain, Wooster, Ohio, some phase of Christian Citizenship will be presented in each issue of THE OUTLOOK OF MISSIONS.*

Clever Comments

Not the Pointless Variety!

When introducing her annual report to the Women's Committee of the Foreign Missions Conference of North America, the very efficient secretary, Miss Florence G. Tyler, in her characteristic humor, commented:

"The field of best sellers furnishes several themes this year around which might be centered a perfectly good annual report. Sometimes 'Gone with the Wind' has told the story of the day and then again 'The Trouble I've

Seen' fits all too well. 'The Lost Generation' has occupied a large place in our thinking and there have been days when 'The Anatomy of Frustration' would seem to be the best possible title. Your secretary is encouraged by the fact that 'Life Begins at Forty', which, by the way, is a 'Magnificent Obsession', but above all she is deeply grateful for 'The Return to Religion'. This is not intended to be a 'Personal History', so 'Excuse It, Please', and let

us center our thoughts on what more nearly fits the story of the past year: *'We Move in Several Directions'*."

Then followed a most comprehensive, yet concise report of the many activities of the year. Be assured that levity was by no means the theme of the report, but many hearers—especially those who were Board Secretaries—smiled in assent as that first paragraph progressed.

Recently we read this in the *Missionary Review of the World*:

"Mission Study: abstract noun, third person, singular number, feminine gender, objective case—object of feminine endeavor in local church."

"Wrong! Obsolete usage! Parse the term in common gender this year; make it 'collective' instead of singular, including everybody from the beginners in Sunday school to the invalid enrollment of the Home Department. And why should missions be so 'singular'—so set-apart, when it is an integral element in the church's task, to be assumed by the recruit as an 'of course' and not a 'maybe' obligation? 'What God (through His Son) hath joined together, let not the Church put asunder', as it has been doing."

From the *Lakeside Youth Newsletter*:

"Am I barking up the wrong tree? asked one man concerning a certain plan. We advised him that he had the right tree, but not to bark too harshly." A word to the wise is sufficient!

Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

WHEN these lines are read we will have celebrated a joyous Church festival—Easter! We will be entering upon a new year of activity in our missionary organiza-

tions. "The resurrection of our Lord, which we celebrate each Easter with such joy, brings us one and all a challenge to Christ-like service. For Jesus said to His disciples, after He had risen and just before He left them, 'Ye shall be my witnesses'." How much are we doing today to share the Easter message? How much will we do in the year ahead? Will we gladly sacrifice if necessary to share the blessings and benefits of our Christ, our Church?

In April we will look ahead, lay plans that will mean an Advance along every line. Will we? Or is this only a fancy? No, let us all do our best that it will become a reality. We will plan carefully for the 50th Anniversary meeting on June 2nd. Programs and instructions will be sent to each Society in ample time to arrange for a dignified and worshipful service of appreciation.

For the monthly meeting in June, several items may have to be ordered. "Aunt Martha Van Winkle Wakes Up" is 5c per copy; "Sharing the Christ", 1c; "Forward Through the Ages" (words and music), 2c each, 15c a dozen; "Launch Out" (words and music), 10c for 12, 40c for 50, 75c per 100.

A hymn sing using these three hymns may follow the Call to Worship or be used at the close of the worship period. To vary the use of the hymns, one might be used as a quartette. Boys and girls of the Mission Band or the Juniors might be asked to sing "We've a Story to Tell to the Nations" and the Girls' Missionary Guild could be invited to sing "Sharing the Christ".

Available new materials: Reading Lists—free to missionary groups. Will you include postage when ordering? Stewardship and Christian Citizenship Reading Packets, 15c each. Many helpful and inspiring leaflets have been included in these two packets for use in 1937-1938. They should help in molding opinions on important topics. Order these at once.

Ascension Day of Prayer for Missions May 6, 1937

The women of the R branch of the merged church will unite with the Evangelical Women's Union in the observance of the Ascension Day of Prayer for Missions. The program has been prepared by Miss Astroth, formerly of Biloxi; now of Caroline Mission, St. Louis. The theme is "Toward a Christian America." Programs are 3c each, 50 for 75c, 100 for \$1.50. Guides for leaders are 10c each, 5 for 35c. Five Guides are needed by each group. They may be ordered from either Depository—Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa., or Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

A number of Mission Band leaders are using the Philippine books. "Jewels the Giant Dropped", for juniors, is 75c; "Filipino Playmates", for primary children, is 75c. Philippine Islands Picture Map (it's glorious work for fingers of juniors!) sells for 50c, while the Philippine Picture Sheet, a folder of pictures, is priced at 25c.

"Lord, I do not ask for houses of steel,
Nor houses built of stone.
But for the exultation to feel
The tug of muscle and bone.
Nor for wealth or men at my command,
Nor peace when I am through;
I only ask work for these hands,
Work for these hands to do."

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

Christian Women in Action!

A BELATED welcome to two societies in Lehigh Classis that have been very active since organization! A Union Society in Dunkel's Church, New Jerusalem Charge, Virginsville, Pa., organized in November, 1936, by Miss Elizabeth Millard (Reformed) and Mrs. Klick (Lutheran). Four women of the Reformed Church are listed as charter members. Mrs. Nevin Kerchner (Lutheran) is president and Miss Elizabeth Millard (Reformed) Vice-President, Lenhartsville, Pa. The second society in this Classis was organized on December 15, 1936, by Mrs. James Smith, with ten members, in St. Peter's Church, Allentown, Pa. Mrs. F. D. Moyer, 2032 North Broad Street, Bethlehem, Pa., is president.

In Faith Church, Baltimore, Maryland, twenty women banded together on February 2, 1937, and elected Miss Elsie Keichenmeister, 134 South Potomac Street, as President. Mrs. Frank A. Rosenberger effected the organization. This group will materially strengthen the Classis with which it is affiliated.

We greet this trio of societies in the cause of larger Kingdom service!

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

College of Chinese Studies,
Peiping, Hopei, China,
January 16, 1937.

Dear Girls:

It would be grand to find a crowd of you some morning coming through the shining red gates of our school compound. Perhaps you came from the railway station in a right-drive motor car with its horn honking continuously. Or perhaps you've just stepped into our dusty hutung lane from rickshas. It is yesterday morning, Friday, and 8.20, time for students to be scurrying up to chapel. A minute ago you were in China with a beggar and a half dozen dirty kiddies nearly on your elbow, but this bit of lawn and columned administration building looks like America. We've only time to catch a glimpse of the sign, "College of Chinese Studies", before we run up the stairs to chapel. A new student is leading this morning, the former dean of the Department of Religion in an Illinois college. It must take grace to begin to study language again in kindergarten fashion, repeating a word over and over again to get the proper tone. But "God is able to make *all* grace abound toward you". Students rejoice in being upheld in prayer by friends at home that they may learn the language quickly. The need of these folk outside the compound wall is so great, but what you and I can do is to pray believingly with a real love for those souls for whom Christ died.

Eight forty-five: The hall-boy is tapping the old carved bell down stairs. Come over to our class; we are rather the odd chicken, being a missionary transferred from the Cantonese speech to the "national tongue" and two China-born. As the teacher enters, we rise and bow. The first class of the morning and afternoon is for the purpose of presenting new words. After examples of the use of these words, our teacher gives us each a new lesson sheet to read. In following classes our group is divided, half being visited by one of the fifty teachers of the school, the other half going to individual classrooms—"cupboards". This is the plan for the student body of over 100 studying five term levels of work. Every half hour the teachers

change, stopping in the hall for a sip of Chinese tea.

You are such good sports that you will want to run out at recess time for fifteen minutes of volley ball. Then back to one of the semi-weekly lectures on Chinese history and culture. This morning a missionary doctor is presenting the history of Chinese medicine; he mentions unexplainable cures by the ancient needle-prick method.

The deep-toned bell in the hall scatters us to various classes. My private teacher has laid out small character cards with the Chinese on one side and the Romanized pronunciation, tone and meaning on the other. Peiping has four tones. We take up a lesson sheet and this dear little old teacher sways back and forth as he reads a line and I repeat. Or perhaps I am memorizing a Chinese street proverb.

Twelve o'clock: Before you know it the teachers have donned tall fur caps and top coats over their padded gowns and are tripping down the hutung. Resident students have scurried to either East or West Hostel, delighting in the almost daily blue of Peiping skies. At lunch we want to know today's joke of beloved teachers, "Dearest", "Bye-Bye", "Goldie". And no doubt there is the usual argument between English and American students over the definition of "biscuit" or "jolly good".

Two o'clock finds us back at school—to study the Gospel of John in our class. At four there is the bustle of teachers and students hurrying out-doors again after the tension and fun of the afternoon. Day students find their bicycles at the gate-house. Several children of students look on curiously, carefully watched by their Chinese "amah". Later we will want to visit the library, which has the best English collection in China on China, but now would you like to go up on the flat roof, stopping on the stairways to see the cases of bronze mirrors, of porcelains, of ancient coins—gifts and loans to the school. We have reached the roof; the dim roar of the city hums in our ears. You see those dull red buildings, formerly a palace, now

Women's College, farther still the glazed yellow tiles of the imperial Forbidden City roofs. Near a graceful tower on Coal Hill the PeiHai pagoda stands white against the sunset. In a moment the fireball has slipped behind the Western hills; the dark roofs all about us seem darker. How many thousands of people they cover—people who need Christ!

Lovingly,

LUCILE HARTMAN.

SUGGESTIONS FOR THE MAY MEETING

DURING the business session of the meeting discuss the possibilities of sending delegates to a Summer School or Conference where the work of the Girls' Missionary Guild will be presented. Although the Guild expects to receive much help from the delegate, the one who goes derives the most benefit. Therefore, we suggest that if possible the delegates try to pay part of the expenses, the registration fee, at least.

Read Miss Lucile Hartman's letter at the Mother and Daughter meeting and explain that the Girls' Missionary Guild is supporting Miss Hartman. This is probably the last letter from Peiping, as Miss Hartman will soon go to Yungusi.

WELCOME TO THE NEW GUILDS

Eastern Synod—Fourth Church, Harrisburg, Pa. Organized by Miss Marguerite Pfeiffer with 10 charter members. President, Mrs. W. H. Englehart, 1821 Market Street, Harrisburg, Pa.

Bloomsburg, Pa. Organized by Mrs. Bernhardt R. Heller with 12 charter members. President, Miss Christine Girton, 219 West 5th Street, Bloomsburg, Pa.

Potomac Synod—Mt. Hope Church, Faith Charge, North Carolina. Organized by Mrs. R. C. Whisenhunt with 11 charter members. President, Miss Kathleen McCombs, R. 1, Kannapolis, N. C.

First Church, Winston-Salem, N. C. Organized by Mrs. W. H. Causey with 20 charter members. President, Miss Blanche Quinn, 142 Leight Street, Winston-Salem, N. C.

Service

With eager, seeking, willing heart,
Each day some joy, try to impart;
In service true, whate'er it be,
Give truly, in sincerity.

MABEL JENKINS BIEHL.

Change of Address

Secretary of O. and M., Balto.-Wash. Classical W. M. S.—Mrs. William C. Stein, 5005 Grindon Avenue, Baltimore, Md.

Mission Band

RUTH HEINMILLER, *Secretary*

MESSAGE TO BE READ BY THE SECRETARY OF
MISSION BAND AT THE JUNE MEETING

AMONG the many things for which the Mission Band is organized the following are included: It is to help the children know that God is Father of all, that Jesus is the Friend of children everywhere, that boys and girls of other lands have experiences similar to those of boys and girls in this land. How wonderful it would be for our boys and girls to know personally boys and girls from other lands so that they could talk with them. In most of our communities it is impossible for us to get acquainted with many from other lands. Then, next best to knowing people personally is reading about them. Many of the books on the Reading Course for Boys

and Girls help our children to know boys and girls of other lands so that they will understand and love them. Are we of the Woman's Missionary Society making it possible for the children in our church to know more about the Fatherhood of God; about Jesus, the friend of all children; and something about all of God's children by providing books that are on the Reading Course for Boys and Girls? Are we providing the children's workers in our church with materials which give the children an opportunity of getting more missionary education? If not what can we do?

WELCOME TO THE NEW MISSION BANDS

Pittsburgh Synod—St. Paul's Church, Titusville, Pa. Organized by Mrs. Henry Fleury with 16 charter members.

Northwest Synod—Immanuel Reformed Church, Plymouth, Wis. Organized by Miss Louise Grether with 22 charter members.

Spiritual Conferences Held in Shenchow and Yochow Districts

By MINERVA S. WEIL, Shenchow, China

IN order to encourage co-laborers through prayer and financial support of the China work I gladly pass on a few notes on reports of Spiritual Conferences held in the Yochow field in October and in the Shenchow field in September and November, 1936.

Miss Li, Bible woman from Luki (twenty miles from Shenchow), writes the following after the September Conference conducted by Rev. G. R. Snyder, Evangelist Hwang, Miss Liu and myself: A larger attendance at all regular services. A member, Mrs. Suh, who has been indifferent for months, is willing to assume more responsibility again. A Mrs. Tang, who was baptized in September, experienced "bank failure" through the death of both her pigs soon after her baptism. Neighbors persecuted and told her it was because she gave up idol worship. "She kept the faith and didn't even grieve." An inquirer, a young married woman with tuberculosis, childless, unloved and kept behind the "big door", is growing in grace and trying to win her mother to Christ. The girl baby of another inquirer recovered from a serious illness. The father, an opium smoker, saw the hand of God in it. He now eats less opium and helps more with the support of the family. The wife, an illiterate woman, is learning to read.

Miss Chiang, the Principal of our Girls' School in Yochow, and three others deter-

mined to meet for prayer each Tuesday and Thursday in order to "maintain the Spiritual Glow." It is interesting to know that the other three represent three different branches of the work—a graduate nurse, the Bible woman and another teacher in the school.

Miss Wu, Bible woman from Shin Giang, a very difficult field near Yochow, writes that she has found new joy and new strength through Christ for service. An illiterate woman of sixty, whose clear testimony led an educated gentleman to turn to Christ from Confucianism, is telling other vegetarians of her new joy and hope in Christ and assures them that no harm came to her when she "ate meat". She had been a vegetarian for thirty years.

During the two weeks of special meetings held in Shenchow in November we were happy to see two young girls and a blind woman openly confess their faith in Christ. One of the girls is the daughter of a wealthy merchant. She has been taking the Home Study course and often attends evening street chapel meetings. In spite of persecution and threatened disinheritance she asks to be baptized at Christmas time. The blind woman—twenty-six years of age—is also being persecuted for her faith by poor parents and an opium-smoking brother, but she says she finds "His Grace is sufficient".

Worship Service for the Church School

Prepared by MRS. EDWIN W. LENTZ

THEME: PREPARATION FOR CHRISTIAN SERVICE

Quiet Music: The hymn, "Come, Thou Fount of Every Blessing." After the organist has played through the hymn, the leader takes up the strain and repeats:

"Come, thou Fount of every blessing,
Tune my heart to sing Thy grace;
Streams of mercy never ceasing,
Call for songs of loudest praise."

(Brief pause.)

Father in heaven, tune our hearts to see the way to fulfil Thy purpose for us. Let us pray.

Prayer Thoughts: That individually and collectively we may recognize and obey God's laws.
(Pause.)

That parents and teachers may find delight in exemplifying God's laws.
(Pause.)

That the Church may set itself the task of preparing its youth to serve their generation.
(Pause.)

Closing petition by the leader.

Meditation and Scripture

The calendar says Spring. The sun in the heavens, the pulsing trees, the warming earth, the response within ourselves to the out-of-doors, all say Spring, seed-sowing season . . . seed-sowing in the earth and in the heart.

In Leviticus we have a record of the laws for seed-sowing in the earth and in the heart. These were given by God to Moses that the Children of Israel might prepare themselves to fulfil God's purpose for them. (Read Leviticus 19: 1, 2, 3 and 11 to end of 18, closing with, from verse 19, "thou shalt not sow thy field with mingled seed.")

Farmers long since have studied, assorted, selected and prepared their seed and in consequence our store houses are filled with increasingly choice foods. (Leader pauses; without announcement, a selected group of girls sing "We Plough the Fields and Scatter." Leader continues.) Let us carry over the illustration in the hymn and apply it to seed-sowing in the heart. (Re-read first two verses in Leviticus 19) As a preparation for Christian Service, *lesson one* is, "Be holy."

Hymn: "More About Jesus"

Each generation must build on foundations laid by others. That means we are building. The spiritual fruits of the present carry within themselves the seed for the future. As preparation for Christian Service let us see some of the things which are being done because other people prepared themselves. How did they prepare? By far the larger number prepared by study in Bible and Mission Study classes, attendance at Missionary Conferences, Church Camps, Retreats, etc. Those opportunities have been the schools for most volunteer workers. Often through these opportunities young men and women have gone on and prepared for full-time service as deaconesses and missionaries.

**Illustrations of Kindling the Love of God through Service to the spiritually needy*

Page 106—"The Offering of Two Little Boys."

Page 101—"Our Deaconesses" (select parts to be told).

Page 103—"Ben Stucki's Letter" (for a girl in training or a nurse).

Page 118—"Yuanling County Athletic Meet" (for boy athlete).

Page 108—"Opening the School Year of the Chen Teh Girls' School"—paragraphs 3 and 4 (for a girl scout).

Page 109—"The Feet of Him That Bringeth Good Tidings" (someone interested in rural life).

Prayer

Closing Hymn: "He Has Need of You"

*The leader must select the material according to length of time given to the service.

**Hymns have been selected from "The Church School Hymnal." Other suitable hymns can be substituted if this hymnal is not used.

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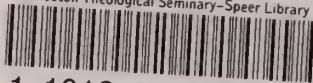
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